YEARBOOK OF AMERICAN & CANADIAN CHURCHES

1988

Edited by

CONSTANT H. JACQUET, Jr.

Fifty-sixth issue Annual

YEARBOOK OF AMERICAN & CANADIAN CHURCHES 1988

Constant H. Jacquet, Jr., Editor

Alice Jones, Editorial Associate

Prepared and edited in the Office of Research and Evaluation of the National Council of the Churches of Christ in the U.S.A., 475 Riverside Drive, New York, NY 10115

Published and Distributed by Abingdon Press Nashville

711

Printed in the United States of America
ISBN 0-687-46643-1
ISSN 0195-9043
Library of Congress catalog card number: 16-5726

Copyright © 1988 by the National Council of the Churches of Christ in the United States of America
All rights reserved

PREVIOUS ISSUES

Year of Publication	*Title*	*Editor*
1916	Federal Council Year Book	H. K. Carroll
1917	Federal Council Year Book	H. K. Carroll
1918	Yearbook of the Churches	C. F. Armitage
1919	Yearbook of the Churches	C. F. Armitage
1920	Yearbook of the Churches	S. R. Warburton
1922	Yearbook of the Churches	E. O. Watson
1923	Yearbook of the Churches	E. O. Watson
1925	Yearbook of the Churches	E. O. Watson
1927	The Handbook of the Churches	B. S. Winchester
1931	The New Handbook of the Churches	Charles Steizle
1933	Yearbook of American Churches	H. C. Weber
1935	Yearbook of American Churches	H. C. Weber
1937	Yearbook of American Churches	H. C. Weber
1939	Yearbook of American Churches	H. C. Weber
1941	Yearbook of American Churches	B. Y. Landis
1943	Yearbook of American Churches	B. Y. Landis
1945	Yearbook of American Churches	B. Y. Landis
1947	Yearbook of American Churches	B. Y. Landis, G. F. Ketcham
1949	Yearbook of American Churches	G. F. Ketcham
1951	Yearbook of American Churches	G. F. Ketcham
1952	Yearbook of American Churches	B. Y. Landis
1953	Yearbook of American Churches	B. Y. Landis
1954	Yearbook of American Churches (Edition for 1955)	B. Y. Landis
1955	Yearbook of American Churches (Edition for 1956)	B. Y. Landis
1956	Yearbook of American Churches (Edition for 1957)	B. Y. Landis
1957	Yearbook of American Churches (Edition for 1958)	B. Y. Landis
1958	Yearbook of American Churches (Edition for 1959)	B. Y. Landis
1959	Yearbook of American Churches (Edition for 1960)	B. Y. Landis
1960	Yearbook of American Churches (Edition for 1961)	B. Y. Landis
1961	Yearbook of American Churches (Edition for 1962)	B. Y. Landis
1963	Yearbook of American Churches (Edition for 1963)	B. Y. Landis
1964	Yearbook of American Churches (Edition for 1964)	B. Y. Landis
1965	Yearbook of American Churches (Edition for 1965)	B. Y. Landis
1966	Yearbook of American Churches (Edition for 1966)	C. H. Jacquet
1967	Yearbook of American Churches (Edition for 1967)	L. B. Whitman
1968	Yearbook of American Churches (Edition for 1968)	L. B. Whitman
1969	Yearbook of American Churches (Edition for 1969)	C. H. Jacquet
1970	Yearbook of American Churches (Edition for 1970)	C. H. Jacquet
1971	Yearbook of American Churches (Edition for 1971)	C. H. Jacquet
1972	Yearbook of American Churches (Edition for 1972)	C. H. Jacquet
1973	Yearbook of American and Canadian Churches	C. H. Jacquet
1974	Yearbook of American and Canadian Churches	C. H. Jacquet
1975	Yearbook of American and Canadian Churches	C. H. Jacquet
1976	Yearbook of American and Canadian Churches	C. H. Jacquet
1977	Yearbook of American and Canadian Churches	C. H. Jacquet
1978	Yearbook of American and Canadian Churches	C. H. Jacquet
1979	Yearbook of American and Canadian Churches	C. H. Jacquet
1980	Yearbook of American and Canadian Churches	C. H. Jacquet
1981	Yearbook of American and Canadian Churches	C. H. Jacquet
1982	Yearbook of American and Canadian Churches	C. H. Jacquet
1983	Yearbook of American and Canadian Churches	C. H. Jacquet
1984	Yearbook of American and Canadian Churches	C. H. Jacquet
1985	Yearbook of American and Canadian Churches	C. H. Jacquet
1986	Yearbook of American and Canadian Churches	C. H. Jacquet
1987	Yearbook of American and Canadian Churches	C. H. Jacquet

INTRODUCTION

This edition of the **Yearbook of American and Canadian Churches** is the 56th in a series that began in 1916. A listing of years of publication, titles, and editors appears on page ii, opposite. Although the title refers to "churches," it should be stressed that the **Yearbook** contains information on many different faiths, not only Christian bodies, which the term *churches* implies.

Without the cooperation of many hundreds of people in the United States and Canada a reference volume of this complexity and scope could not be produced. The editor thanks all who have made this edition possible by supplying information on their organizations, correcting directory forms, filling out statistical reports, providing articles and other materials, and passing on innovative suggestions about how to improve the **Yearbook**.

The **Yearbook** has been a binational volume since 1972 and has a Canadian Advisory Committee which meets in Toronto annually to advise the editor on the Canadian sections of the book, in the light of recent developments in organized religion in that country, and to make suggestions on deletions and additions. To these Canadian friends and advisors, the editor extends thanks.

Special recognition is due Alice Jones, editorial associate, who has worked on eighteen editions of the **Yearbook**. She has made valuable contributions to this edition by her careful and patient work.

There being no established legal definitions of churches, clergy, or religion, these concepts are always subjective. The constitutional separation of church and state has left religious organizations basically free from guidance, classification, and regulation. Religious bodies, though incorporated legally in a state in the U.S. or in a province in Canada, determine their own institutions, doctrines, and standards of conduct.

Religious life in the United States and Canada is quite complex. The dynamic nature of these two nations, the patterns of immigration, the exchange of ideas and movements across the border, religious liberty, and the high degree of affluence provide conditions supporting the development of religious organizations. This has led to the formation of a bewildering diversity of sects and cults, primarily in the U.S. We do not attempt to list these bodies in the **Yearbook**. Many other small religious bodies, numbering in the hundreds, have, of necessity, also been excluded from the listings. Other sources of information exist on many of these groups.

What we do attempt to describe and record are those major religious bodies in the United States and Canada having the great majority of churches, clergy, and membership. The editor will be grateful for knowledge of any significant omissions that fall within the categories now covered in the various directory sections in this volume.

Which religious bodies are included in each edition of the **Yearbook of American and Canadian Churches** must, for reasons stated above, be an editorial matter based upon subjective criteria to some extent, and exclusion from the **Yearbook** should not necessarily be interpreted by readers as an adverse reflection on the nature, purpose, or reputation of any religious body.

Constant H. Jacquet, Jr.
Editor

A GUIDE FOR THE USER OF CHURCH STATISTICS

This guide is placed in a prominent position in each edition of the **Yearbook** to emphasize the fact that church statistics, like those of many other groups, vary greatly in quality and reliability. Therefore, necessary qualifications concerning them must be stated clearly and without reservation.

This year in Section III, the Statistical and Historical Section, the **Yearbook of American and Canadian Churches** reports data from 220 U. S. religious bodies. Of these, 108 report current data—that is, data for the years 1987 or 1986. Current data, comprising 49.1 percent of all reports, account for 74.6 percent of recorded membership. Concerning the denominations gathering statistics, some computerize data and have an accurate bank of information on cards or tape. Perhaps the largest group of denominations still gathers statistics by conventional hand-tabulation methods. Quite a few bodies are still operating on the basis of "educated guesses" in many statistical areas.

In addition to these general observations, four major qualifications should be made:

1) Church statistics are always incomplete, and they pass through many hands, some skilled and some not so skilled, and come up through many channels in church bureaucratic structures.

2) Church statistics are not always comparable. Definitions of membership, and of other important categories, vary from denomination to denomination. Jewish statistics are estimates of the number of individuals in households where one or more Jews reside and, therefore, include non-Jews living in these households as the result of intermarriage. The total number of persons in Jewish households is estimated to be 7 percent larger than the number of Jewish persons residing in these households. It should be noted that estimates of numbers of Jews have nothing to do with membership in synagogues. Roman Catholics and some Protestant bodies count all baptized persons, including children, as members. Other Protestant bodies include as members those who make a declaration of faith and become baptized. This can happen as early as age 9.

3) Church statistical data reported in the **Yearbook** are not for a single year. Not only do the reporting years differ from denomination to denomination, but some bodies do not report regularly. Therefore the reports based on data for the year 1985 or earlier are "non-current" reports. Attempts to combine current and non-current data for purposes of interpretation or projection will lead to difficulties.

4) Many of the more important types of statistical data are simply not available for a large group of denominations. Records of church attendance are not universally kept, and there are no socioeconomic data generally available. Statistics of members' participation in church activities and programs do not exist.

Statistics form an important part of church life and are necessary for the sound development of planning and program. Therefore strong efforts should be made in each denomination to upgrade the quality of its statistics. Interdenominational cooperation leading toward standardization of categories and sharing of techniques, it is hoped, will continue to grow. New ways of adapting to church needs and programs the data gathered by the U. S. Bureau of the Census must be discovered and utilized. The use of survey methods to obtain valuable socioreligious information about American religious life should be encouraged and expanded.

CONTENTS

I. A Calendar for Church Use 1
A Table of Dates Ahead 2

II. Directories
1. United States Cooperative Organizations, National 3
2. Canadian Cooperative Organizations, National 18
3. Religious Bodies in the United States 21
U. S. Religious Bodies Arranged by Families 124
4. Religious Bodies in Canada 127
Other Religious Bodies in Canada 155
Canadian Religious Bodies Arranged by Families 155
5. International Agencies: Confessional, Interdenominational, Cooperative 157
6. National Christian Councils and Regional and Inter-Regional Conferences 173
7. United States Regional and Local Ecumenical Agencies 176
8. Canadian Regional and Local Ecumenical Agencies 202
9. Theological Seminaries and Bible Colleges in the United States 204
10. Canadian Theological Seminaries and Faculties, and Bible Schools 210
11. Church-related and Accredited Colleges and Universities in the United States 213
12. Church-related Colleges and Universities in Canada 225
13. Religious Periodicals in the United States 227
14. Religious Periodicals in Canada 232
15. United States Service Agencies: Social, Civic, Religious 237
16. Canadian Service Agencies: Social, Civic, Religious 241

III. Statistical and Historical Section
1. Current and Non-Current Statistical Data, United States and Canada 245
2. Church Financial Statistics and Related Data, United States and Canada 263
3. Some Trends and Developments 269
Religious Affiliation in Canada 269
The 1987 Official Catholic Data 272
Trends in Seminary Enrollment: 1980–1987 274
4. Surveys of Religion in American Life 277
Costs of Professional Parish Leadership 277
Church Attendance and Other Polls 286
Value of New Construction of Religious Buildings 288
5. Main Depositories of Church History Material and Sources, United States and Canada 289

IV. Index 294

III
STATISTICAL AND HISTORICAL SECTION

This section of the **Yearbook** provides various types of statistical data and information on depositories of church history material for the U.S. and Canada. It is hoped that these materials will be useful in describing some major dimensions of religious life.

Much of the data presented here are unique, at least in form of presentation, and can be used judiciously to interpret developments in the religious life of the U.S. and Canada. Whenever necessary, qualifying statements have been made to warn the user of some of the pitfalls in the data.

Information in this section of the **Yearbook,** when compared with that of previous editions, suggests a number of interesting subjects for students, journalists, and church researchers to analyze and interpret. For the most part, generalizations on trends reflected in the data are left up to the reader.

The following information is contained in this Statistical and Historical Section.

1. **Current and Non-Current Statistical Data.** This section contains nine tables, numbered 1-A through 1-I, as follows: 1-A, United States Current and Non-Current Statistics, arranged alphabetically for 220 United States religious bodies. Included is information on Number of Churches, Inclusive Membership, Full, Communicant or Confirmed Members (current data only), Number of Pastors Serving Parishes, Total Number of Clergy, Number of Sunday or Sabbath Schools (current data only), and Total Enrollment (current data only). Table 1-B, Summary of United States Current and Non-Current Statistics, provides totals for 220 bodies in the above categories and compares these totals with those in the previous **Yearbook** for 1987. Table 1-C, Some Comparative United States Church Statistics, compares data mainly for 1986 with those mainly for 1985 with regard to Church Membership as a Percent of U.S. Population, Membership Gain and Percentage of Gain over Previous Year. Table 1-D, Current and Non-Current Canadian Statistics provides the same data for Canadian bodies as those described above for Table 1-A. Table 1-E provides a Summary of Canadian Current and Non-Current Statistics. Table 1-F, Number of United States Churches, and of Members, by Religious Groups, is continued from the previous year with all the necessary qualifications. Table 1-G, Constituency of the National Council of the Churches of Christ in the U.S.A., is followed by Table 1-H, Church Membership Statistics, 1940-1986, for Selected U.S. Denominations. Table 1-I, Inclusive Membership, 58 Compilations, concludes this section.

2. **Church Financial Statistics and Related Data.** Complete data on contributions of members of 71 United States and Canadian religious bodies are supplied in the following categories: Total Contributions, Total Congregational Finances, and Benevolences. Per-capita contributions based on both Inclusive and Full or Confirmed Membership are supplemented by some related data.

3. **Some Trends and Developments.** This section of the **Yearbook** begins with "Religious Affiliation in Canada," an article excerpted and summarized from the Autumn 1987 *Canadian Social Trends,* from the original by George A. Mori, on the staff of Statistics Canada, Ottawa. Data from *The 1987 Official Catholic Directory,* providing statistical trends for the Roman Catholic Church, follow. "Trends in Seminary Enrollment: 1980–1987" by Dr. William L. Baumgaertner, associate director of The Association of Theological Schools in the United States and Canada, concludes the section.

4. **Surveys of Religion in American Life.** Three survey articles comprise this section. The first, "Costs of Professional Parish Leaderhip: A Cross-Denominational Survey" by Dr. Jackson W. Carroll, vice president of Religion and Society, Hartford Seminary; Dr. Dean R. Hoge, professor of Sociology, Catholic University; and Dr. Francis K. Scheets, a Crosier Father, is followed by a roundup of selected Church Attendance and Other Polls. "Value of New Construction of Religious Buildings" concludes this section.

5. **Main Depositories of Church History Material and Sources.** This is a listing, by denomination, of various major depositories of historical and archival materials in the United States and Canada, including a bibliographical guide to information on church archives.

1. CURRENT AND NON-CURRENT STATISTICAL DATA, UNITED STATES AND CANADA

Tables 1-A through 1-I in this section, containing current and non-current data, have been compiled from questionnaires returned to the **Yearbook of American and Canadian Churches** by statisticians and other officials of religious bodies. These statistics have been checked carefully, but in no case have they been "adjusted" by the editor in any way for any purpose. What is reported here are official reports.

In keeping with the bi-national organization of the **Yearbook**, statistical totals are given in separate tables for the United States and Canada for the 305 denominations or parts of denominations reporting. In some cases, therefore, statistical tables for a denomination with headquarters in the U.S., and which has a Canadian section, will vary slightly from officially reported statistics of that denomination, and it will be necessary to add the two parts together. For example, the Brethren in Christ Church had an official membership in 1986 of 20,133, of which 16,693 was in the United States and 3,440 in the Brethren in Christ Church, Canadian Conference.

In Table 1-A, the religious bodies in the U.S. are listed alphabetically and current data appear in **bold face** type. Non-current data appear in the light face type. Current data are those compiled and reported in 1987 or 1986. Non-current data are those for 1985 or earlier. Table 1-A contains 108 current and 112 non-current reports, making a total of 220. Current reports, comprising 49.1 percent of all reports, account for 74.6 percent of reported membership.

Statistics appearing in Table 1-G, Constituency of the National Council of Churches of Christ in the U.S.A., do not show the distinction between current and non-current data, although the date of the last statistical report received is noted for each religious body. This year Table 1-D, Canadian Current and Non-Current Statistics, contains statistical reports from 85 Canadian bodies, one more than the previous edition of the **Yearbook**.

Caution should be exercised in interpreting Table 1-B, Summary of United States Current and Non-Current Statistics, which indicates the general trends shown by the data in the 1988 and 1987 **Yearbooks.** Since current and non-current statistics are combined for this comparison, the dangers of elaborate generalizations are obvious. The same is true for Table 1-C, Some Comparative United States Church Statistics.

Users of church statistics are referred to "A Guide for the User of Church Statistics," found at the front of this **Yearbook**. It is essential reading for all who intend to work with and interpret statistics contained in this volume. The Guide is placed in this prominent position to highlight its importance, and its chief function is to state candidly the many qualifications that must be taken into account when using church statistics.

TABLE 1-A: UNITED STATES CURRENT AND NON-CURRENT STATISTICS

The following table provides current and non-current statistics for United States religious bodies listed alphabetically. Current statistics are defined as those gathered and reported for 1987 and 1986. Those bodies having current statistics, and the statistics themselves, are shown in **bold face** type. Non-current statistics are those for 1985 or earlier. They appear in light face type. No statistics for "Full, Communicant, or Confirmed members," "Number of Sunday or Sabbath Schools," and "Total Enrollment" are reported for bodies having non-current statistics.

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
ADVENT CHRISTIAN CHURCH	**1986**	**352**	**19,946**	**19,946**	**300**	**568**	**300**	**18,874**
African Methodist Episcopal Church	1981	6,200	2,210,000		6,050	6,550		
AFRICAN METHODIST EPISCOPAL ZION CHURCH	**1986**	**6,057**	**1,195,173**	**1,098,949**	**6,000**	**5,396**	**6,057**	**217,000**
Albanian Orthodox Archdiocese in America	1978	16	40,000		18	25		
Albanian Orthodox Diocese of America	1982	10	5,250		2	3		
ALLEGHENY WESLEYAN METHODIST CONNECTION	**1986**							
(ORIGINAL ALLEGHENY CONFERENCE)	**1986**	**122**	**2,474**	**2,302**	**102**	**199**	**126**	**6,755**
AMANA CHURCH SOCIETY	**1986**	**4**	**890**	**612**	**13**	**14**	**4**	**83**
AMERICAN BAPTIST ASSOCIATION	**1986**	**1,705**	**250,000**	**250,000**	**1,740**	**1,760**	**N.R.**	**N.R.**
AMERICAN BAPTIST CHURCHES IN THE U.S.A.	**1986**	**5,864**	**1,576,483**	**1,576,483**	**4,836**	**7,678**	**N.R.**	**384,477**
American Carpatho-Russian Orthodox Greek Greek Catholic Church	1976	70	100,000		61	66		
THE AMERICAN LUTHERAN CHURCH*	**1986**	**4,959**	**2,319,443**	**1,740,439**	**4,720**	**7,671**	**4,569**	**581,938**
American Rescue Workers	1984	20	2,700		35	53		
The Anglican Orthodox Church	1983	40	6,000		8	8		
The Antiochian Orthodox Christian Archdiocese of North America	1984	120	280,000		155	180		
Apostolic Catholic Assyrian Church of the East, North American Diocese	1984	24	80,000		54	57		
Apostolic Christian Church (Nazarene)	1985	48	2,799		178	178		
APOSTOLIC CHRISTIAN CHURCHES OF AMERICA	**1986**	**80**	**16,916**	**10,916**	**269**	**347**	**79**	**6,197**
Apostolic Faith Mission of Portland Oregon	1985	45	4,100		74	84		
Apostolic Faith Mission Church of God	1983	17	1,500		28	38		
APOSTOLIC LUTHERAN CHURCH OF AMERICA	**1986**	**51**	**6,353**	**5,455**	**27**	**39**	**39**	**2,646**
APOSTOLIC OVERCOMING HOLY CHURCH OF GOD	**1987**	**175**	**12,310**	**12,310**	**250**	**295**	**N.R.**	**N.R.**
ARMENIAN APOSTOLIC CHURCH OF AMERICA	**1986**	**18**	**29,070**	**29,070**	**16**	**19**	**13**	**500**
Armenian Church of America, Diocese of	1979	66	450,000		45	61		
ASSEMBLIES OF GOD	**1986**	**10,886**	**2,135,104**	**1,258,724**	**15,221**	**26,837**	**10,572**	**1,404,974**
Associate Reformed Presbyterian Church, General Synod	1985	172	36,543		139	214		
BAPTIST BIBLE FELLOWSHIP, INTERNATIONAL	**1986**	**3,449**	**1,405,900**	**1,405,900**	**3,400**	**4,500**	**3,400**	**750,000**
BAPTIST GENERAL CONFERENCE	**1987**	**762**	**131,480**	**131,480**	**1,200**	**1,700**	**762**	**74,611**

TABLE 1-A: UNITED STATES CURRENT AND NON-CURRENT STATISTICS—Continued

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
BAPTIST MISSIONARY ASSOCIATION OF AMERICA	**1986**	**1,359**	**228,125**	**228,125**	**1,500**	**2,450**	**1,357**	**97,564**
BEACHY AMISH MENNONITE CHURCH	**1986**	**83**	**5,862**	**5,862**	**271**	**271**	**N.R.**	**N.R.**
Berean Fundamental Church	1981	49	3,350		51	53		
Bethel Ministerial Association	1983	15	3,500		40	57		
THE BIBLE CHURCH OF CHRIST	**1987**	**6**	**6,400**	**4,800**	**6**	**40**	**6**	**644**
Bible Way Church of Our Lord Jesus Christ, World Wide, Inc.	1970	350	30,000		350	350		
Brethren Church (Ashland, Ohio)	1984	122	14,229		N.R.	N.R.		
BRETHREN IN CHRIST CHURCH	**1986**	**183**	**16,693**	**15,911**	**185**	**227**	**167**	**9,516**
Buddhist Churches of America	1984	100	100,000		70	115		
Bulgarian Eastern Orthodox Church (Diocese of N. & S. America and Australia)	1971	13	86,000		N.R.	11		
CHRIST CATHOLIC CHURCH	**1986**	**8**	**1,320**	**1,088**	**11**	**13**	**1**	**9**
Christadelphians	1964	850	15,800		None	None		
THE CHRISTIAN AND MISSIONARY ALLIANCE	**1986**	**1,691**	**238,734**	**130,116**	**1,654**	**2,154**	**1,538**	**168,380**
Christian Brethren (a.k.a. (Plymouth Brethren)	1984	1,150	98,000		N.R.	500		
CHRISTIAN CATHOLIC CHURCH (EVANGELICAL PROTESTANT)	**1987**	**6**	**2,500**	**2,500**	**6**	**16**	**6**	**1,050**
CHRISTIAN CHURCH (DISCIPLES OF CHRIST)	**1986**	**4,221**	**1,106,692**	**732,466**	**4,002**	**6,806**	**4,221**	**337,595**
Christian Church of North America, General Council	1985	104	13,500		107	159		
CHRISTIAN CHURCHES AND CHURCHES OF CHRIST	**1986**	**5,566**	**1,063,469**	**1,063,469**	**N.R.**	**5,476**	**N.R.**	**N.R.**
THE CHRISTIAN CONGREGATION	**1986**	**1,450**	**105,478**	**105,478**	**1,448**	**1,455**	**1,316**	**57,563**
Christian Methodist Episcopal Church	1983	2,340	718,922		2,340	2,650		
CHRISTIAN NATION CHURCH, U.S.A.	**1986**	**5**	**200**	**200**	**5**	**23**	**5**	**170**
Christian Reformed Church in North America	1985	650	219,988		N.R.	1,077		
Christian Union	1984	114	6,000		80	114		
Church of Christ	1972	32	2,400		169	188		
Church of Daniel's Band	1951	4	200		4	10		
The Church of God	1978	2,035	75,890		1,910	2,737		
CHURCH OF GOD (ANDERSON, IND.)	**1986**	**2,296**	**188,662**	**185,662**	**1,994**	**3,313**	**2,245**	**200,180**
Church of God by Faith	1973	105	4,500		125	150		
Church of God (Cleveland, Tenn.)	1984	5,346	505,775		6,341	9,638		
CHURCH OF GOD GENERAL CONFERENCE (OREGON, ILL.)	**1987**	**89**	**5,652**	**4,348**	**65**	**84**	**89**	**3,737**
The Church of God in Christ	1982	9,982	3,709,661		9,204	10,425		
The Church of God in Christ, International	1982	300	200,000		700	1,600		

TABLE 1-A: UNITED STATES CURRENT AND NON-CURRENT STATISTICS—Continued

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
Church of God in Christ (Mennonite)	1985	88	7,753		N.R.	N.R.		
THE CHURCH OF GOD OF PROPHECY	**1986**	**2,062**	**74,122**	**74,122**	**5,517**	**7,573**	**2,094**	**95,312**
The Church of God of the Mountain Assembly	1977	105	3,125		162	162		
CHURCH OF GOD (SEVENTH DAY) DENVER, COLO.	**1986**	**135**	**6,178**	**5,528**	**73**	**92**	**135**	**6,250**
CHURCH OF GOD (WHICH HE PURCHASED WITH HIS OWN BLOOD)	**1986**	**7**	**800**	**800**	**10**	**10**	**N.R.**	**N.R.**
Church of Illumination	1983	4	9,000		60	60		
The Church of Jesus Christ (Bickertonites)	1981	53	2,654		243	243		
The Church of Jesus Christ of Latter-day Saints	1985	8,396	3,860,000		25,188	28,598		
Church of Our Lord Jesus Christ of the Apostolic Faith	1954	155	45,000		150	185		
CHURCH OF THE BRETHREN	**1986**	**1,059**	**155,967**	**155,967**	**984**	**1,963**	**971**	**59,410**
Church of the Living God (C.W.F.F.)	1985	170	42,000		N.R.	170		
CHURCH OF THE LUTHERAN BRETHREN OF AMERICA	**1986**	**118**	**11,778**	**11,778**	**113**	**184**	**107**	**10,035**
CHURCH OF THE LUTHERAN CONFESSION	**1986**	**68**	**8,852**	**6,410**	**55**	**78**	**63**	**1,473**
CHURCH OF THE NAZARENE	**1986**	**5,018**	**530,912**	**529,192**	**4,088**	**8,667**	**4,854**	**835,353**
CHURCHES OF CHRIST	**1987**	**13,364**	**1,623,754**	**1,275,533**	**N.R.**	**N.R.**	**N.R.**	**N.R.**
CHURCHES OF CHRIST IN CHRISTIAN UNION	**1987**	**260**	**11,400**	**11,400**	**171**	**373**	**260**	**19,100**
Churches of God, General Conference	1985	353	34,870		300	458		
COMMUNITY CHURCHES, INTERNATIONAL COUNCIL OF	**1987**	**350**	**200,000**	**200,000**	**N.R.**	**350**	**N.R.**	**N.R.**
Congregational Christian Churches, National Association of	1985	464	108,115		563	826		
Congregational Holiness Church	1981	174	8,347		176	488		
Conservative Baptist Association of America	1982	1,140	225,000		N.R.	N.R.		
CONSERVATIVE CONGREGATIONAL CHRISTIAN CONFERENCE	**1986**	**170**	**28,948**	**28,948**	**274**	**424**	**161**	**8,641**
COPTIC ORTHODOX CHURCH	**1986**	**28**	**115,000**	**115,000**	**28**	**28**	**N.R.**	**N.R.**
CUMBERLAND PRESBYTERIAN CHURCH	**1986**	**811**	**98,103**	**91,556**	**573**	**776**	**734**	**46,334**
Duck River (and Kindred) Associations of Baptists	1975	85	8,632		148	148		
Elim Fellowship	1983	36	N.R.		144	185		
THE EPISCOPAL CHURCH	**1986**	**7,054**	**2,504,507**	**1,756,120**	**7,887**	**14,111**	**N.R.**	**557,863**
THE ESTONIAN EVANGELICAL LUTHERAN CHURCH	**1986**	**24**	**7,191**	**N.R.**	**22**	**23**	**N.R.**	**N.R.**
ETHICAL CULTURE MOVEMENT	**1986**	**21**	**3,500**	**3,500**	**15**	**45**	**14**	**500**
EVANGELICAL CHURCH OF NORTH AMERICA	**1987**	**186**	**17,440**	**17,440**	**178**	**306**	**N.R.**	**19,255**
EVANGELICAL CONGREGATIONAL CHURCH	**1986**	**160**	**41,237**	**25,625**	**122**	**211**	**159**	**19,029**
EVANGELICAL COVENANT CHURCH	**1986**	**570**	**86,079**	**86,079**	**517**	**930**	**524**	**71,424**
EVANGELICAL FREE CHURCH OF AMERICA	**1986**	**880**	**95,722**	**95,722**	**N.R.**	**1,484**	**N.R.**	**N.R.**
Evangelical Friends Alliance	1982	217	24,095		192	483		

TABLE 1-A: UNITED STATES CURRENT AND NON-CURRENT STATISTICS---Continued

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
EVANGELICAL LUTHERAN CHURCHES, THE ASSOCIATION OF*	**1986**	**250**	**103,263**	**77,448**	**298**	**672**	**N.R.**	**N.R.**
EVANGELICAL LUTHERAN SYNOD	**1986**	**120**	**19,938**	**15,082**	**96**	**128**	**104**	**3,483**
EVANGELICAL MENNONITE CHURCH	**1987**	**25**	**3,841**	**3,841**	**40**	**66**	**25**	**4,397**
Evangelical Methodist Church	1985	126	9,040		126	N.R.		
EVANGELICAL PRESBYTERIAN CHURCH	**1986**	**106**	**30,000**	**30,000**	**135**	**177**	**N.R.**	**N.R.**
FELLOWSHIP OF EVANGELICAL BIBLE CHURCHES	**1986**	**14**	**2,107**	**2,107**	**14**	**46**	**14**	**1,418**
Fellowship of Fundamental Bible Churches	1984	31	1,840		31	52		
The Fire Baptized Holiness Church (Wesleyan)	1958	53	998		N.R.	N.R.		
Free Christian Zion Church of Christ	1956	742	22,260		321	420		
FREE LUTHERAN CONGREGATIONS, THE ASSOCIATION OF	**1986**	**160**	**19,508**	**14,867**	**90**	**160**	**141**	**6,898**
FREE METHODIST CHURCH OF NORTH AMERICA	**1986**	**1,048**	**71,682**	**56,243**	**1,079**	**1,765**	**1,000**	**109,844**
FREE WILL BAPTISTS, NATIONAL ASSOCIATION OF	**1986**	**2,483**	**205,546**	**205,546**	**2,800**	**2,895**	**2,483**	**155,766**
Friends General Conference	1983	505	31,600		None	None		
FRIENDS UNITED MEETING	**1986**	**533**	**56,495**	**48,143**	**297**	**595**	**398**	**25,766**
Full Gospel Assemblies, International	1984	150	3,800		122	399		
Full Gospel Fellowship of Churches and Ministers, International	1985	450	65,000		850	850		
FUNDAMENTAL METHODIST CHURCH, INC	**1986**	**13**	**698**	**698**	**16**	**23**	**13**	**515**
General Association of Regular Baptist Churches	1981	1,571	300,839		2,000	2,045		
GENERAL BAPTISTS (GENERAL ASSOCIATION OF)	**1986**	**871**	**72,263**	**72,263**	**N.R.**	**1,444**	**N.R.**	**N.R.**
General Church of the New Jerusalem	1971	33	2,143		17	31		
General Conference of Mennonite Brethren Churches	1985	128	16,942		N.R.	N.R.		
General Conference of the Evangelical Baptist Church, Inc	1952	31	2,200		22	37		
General Convention, The Swedenborgian Church	1985	49	2,245		35	51		
General Six Principle Baptists	1970	7	175		4	7		
Grace Brethren Churches, Fellowship of	1985	312	41,767		424	519		
GRACE GOSPEL FELLOWSHIP	**1986**	**52**	**4,400**	**2,400**	**73**	**122**	**N.R.**	**N.R.**
Greek Orthodox Archdiocese of North and South America	1977	535	1,950,000		610	655		
The Holiness Church of God, Inc	1968	28	927		25	36		
Holy Ukrainian Autocephalic Church in Exile	1965	15	4,800		15	24		
House of God, Which is the Church of the Living God, the Pillar and Ground of the Truth, Inc	1956	107	2,350		90	120		
Hungarian Reformed Church in America	1982	31	11,000		27	43		
Hutterian Brethren	1985	77	3,968		N.R.	N.R.		
Independent Assemblies of God, International	1962	136	N.R.		136	367		

TABLE 1-A: UNITED STATES CURRENT AND NON-CURRENT STATISTICS—Continued

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
Independent Fundamental Churches of America	1980	1,019	120,446		782	1,366		
INTERNATIONAL CHURCH OF THE FOURSQUARE GOSPEL	**1986**	**1,250**	**186,213**	**181,470**	**1,264**	**3,482**	**959**	**42,694**
INTERNATIONAL PENTECOSTAL CHURCH OF CHRIST	**1987**	**75**	**2,743**	**2,743**	**128**	**128**	**75**	**4,202**
JEHOVAH'S WITNESSES	**1986**	**8,336**	**752,404**	**752,404**	**None**	**None**	**None**	**None**
JEWS**	**1986**	**3,416**	**5,814,000**	**3,750,000**	**N.R.**	**6,500**	**N.R.**	**N.R.**
KOREAN PRESBYTERIAN CHURCH IN AMERICA, GENERAL ASSEMBLY OF THE	**1986**	**180**	**24,000**	**21,000**	**200**	**225**	**150**	**6,500**
Kodesh Church of Immanuel	1980	5	326		5	28		
LATVIAN EVANGELICAL LUTHERAN CHURCH IN AMERICA, THE	**1986**	**62**	**13,838**	**12,515**	**28**	**40**	**20**	**560**
LIBERAL CATHOLIC CHURCH—PROVINCE OF THE UNITED STATES OF AMERICA	**1987**	**34**	**2,800**	**2,600**	**64**	**127**	**3**	**22**
Liberty Baptist Fellowship	1983	267	130,000		374	374		
LUTHERAN CHURCH IN AMERICA*	**1986**	**5,832**	**2,896,138**	**2,157,701**	**5,226**	**8,586**	**5,355**	**622,627**
THE LUTHERAN CHURCH—MISSOURI SYNOD	**1986**	**5,897**	**2,630,588**	**1,974,798**	**5,261**	**8,044**	**N.R.**	**657,992**
MENNONITE CHURCH	**1987**	**989**	**91,167**	**91,167**	**1,562**	**2,399**	**973**	**112,381**
MENNONITE CHURCH, THE GENERAL CONFERENCE	**1986**	**215**	**35,170**	**35,170**	**180**	**365**	**N.R.**	**15,705**
Metropolitan Church Association, Inc	1958	15	443		13	62		
Metropolitan Community Churches, Universal Fellowship of	1985	230	34,000		240	266		
THE MISSIONARY CHURCH	**1986**	**295**	**26,869**	**26,869**	**339**	**616**	**282**	**39,933**
MORAVIAN CHURCH—NORTHERN PROVINCE	**1986**	**101**	**32,180**	**24,611**	**98**	**174**	**98**	**7,440**
MORAVIAN CHURCH—SOUTHERN PROVINCE	**1986**	**56**	**21,722**	**17,660**	**53**	**83**	**57**	**8,850**
National Baptist Convention of America	1956	11,398	2,668,799		7,598	28,574		
National Baptist Convention, U.S.A., Inc	1958	26,000	5,500,000		26,000	27,500		
National Primitive Baptist Convention, Inc	1975	606	250,000		460	636		
National Spiritualist Association of Churches	1984	142	5,558		128	142		
Netherlands Reformed Congregations	1984	14	5,520		3	4		
NEW APOSTOLIC CHURCH OF NORTH AMERICA	**1986**	**473**	**34,726**	**34,726**	**703**	**795**	**473**	**2,062**
NORTH AMERICAN BAPTIST CONFERENCE	**1986**	**253**	**42,084**	**42,084**	**253**	**381**	**253**	**22,644**
NORTH AMERICAN OLD ROMAN CATHOLIC CHURCH	**1986**	**133**	**62,611**	**53,321**	**109**	**150**	**54**	**8,660**
NORTH AMERICAN OLD ROMAN CATHOLIC CHURCH (ARCHDIOCESE OF NEW YORK)	**1986**	**5**	**750**	**750**	**9**	**12**	**4**	**81**
Old German Baptist Brethren	1982	52	4,254		236	236		
OLD ORDER AMISH CHURCH	**1986**	**696**	**62,640**	**62,640**	**N.R.**	**N.R.**	**N.R.**	**N.R.**
Old Order (Wisler) Mennonite Church	1980	38	9,731		N.R.	N.R.		
OPEN BIBLE STANDARD CHURCHES, INC	**1986**	**281**	**46,000**	**42,000**	**559**	**883**	**270**	**25,000**
The (Original) Church of God	1971	70	20,000		50	124		
Orthodox Church in America	1978	440	1,000,000		457	531		

TABLE 1-A: UNITED STATES CURRENT AND NON-CURRENT STATISTICS—Continued

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
The Orthodox Presbyterian Church	1985	171	18,502		177	319		
Pentecostal Assemblies of the World, Inc.	1960	550	4,500		450	600		
PENTECOSTAL CHURCH OF GOD, INC.	**1986**	**1,144**	**90,900**	**42,255**	**N.R.**	**1,595**	**N.R.**	**68,000**
Pentecostal Fire-Baptized Holiness Church	1969	41	545		80	80		
The Pentecostal Free Will Baptist Church, Inc.	1985	130	10,700		116	171		
Pentecostal Holiness Church, International	1984	1,461	113,000		1,530	3,422		
Pillar of Fire	1949	61	5,100		N.R.	N.R.		
Polish National Catholic Church of America	1960	162	282,411		141	141		
PRESBYTERIAN CHURCH IN AMERICA	**1986**	**913**	**188,083**	**158,645**	**N.R.**	**1,702**	**913**	**90,710**
PRESBYTERIAN CHURCH (U.S.A.)	**1986**	**11,531**	**3,007,322**	**3,007,322**	**10,925**	**19,514**	**11,531**	**1,098,362**
Primitive Advent Christian Church	1984	10	546		11	11		
Primitive Baptists	1960	1,000	72,000		N.R.	N.R.		
PRIMITIVE METHODIST CHURCH, U.S.A.	**1986**	**86**	**8,625**	**5,942**	**66**	**105**	**82**	**5,030**
Progressive National Baptist Convention, Inc.	1967	655	521,692		N.R.	863		
THE PROTESTANT CONFERENCE (LUTHERAN)	**1986**	**7**	**979**	**728**	**6**	**7**	**4**	**118**
Protestant Reformed Churches in America	1980	21	4,544		19	31		
REFORMED CHURCH IN AMERICA	**1986**	**928**	**340,359**	**207,933**	**852**	**1,636**	**900**	**101,569**
Reformed Church in the United States	1985	34	3,778		28	34		
REFORMED EPISCOPAL CHURCH	**1987**	**81**	**5,733**	**5,733**	**65**	**116**	**76**	**3,103**
Reformed Mennonite Church	1970	12	500		18	21		
Reformed Methodist Union Episcopal Church	1983	18	3,800		24	33		
REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA	**1986**	**71**	**5,111**	**3,757**	**57**	**121**	**71**	**2,898**
Reformed Zion Union Apostolic Church	1965	50	16,000		23	N.R.		
Religious Society of Friends (Conservative)	1984	28	1,744		N.R.	17		
Religious Society of Friends (Unaffiliated Meetings)	1980	112	6,386		N.R.	N.R.		
REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS	**1986**	**1,094**	**192,077**	**192,077**	**16,585**	**16,585**	**N.R.**	**N.R.**
THE ROMAN CATHOLIC CHURCH	**1986**	**23,561**	**52,893,217**	**N.R.**	**34,471**	**53,382**	**N.R.**	**7,215,948**
THE ROMANIAN ORTHODOX EPISCOPATE OF AMERICA	**1986**	**34**	**60,000**	**60,000**	**28**	**67**	**28**	**1,612**
Russian Orthodox Church in the U.S.A., Patriarchal Parishes	1985	38	9,780		37	45		
The Russian Orthodox Church Outside of Russia	1955	81	55,000		92	168		
THE SALVATION ARMY	**1986**	**1,092**	**432,893**	**126,440**	**2,509**	**5,195**	**1,113**	**108,659**
THE SCHWENKFELDER CHURCH	**1986**	**5**	**2,647**	**2,647**	**7**	**10**	**5**	**882**

TABLE 1-A: UNITED STATES CURRENT AND NON-CURRENT STATISTICS—Continued

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
Second Cumberland Presbyterian Church in the U.S.	1959	121	30,000		121	125		
Separate Baptists in Christ	1983	101	9,051		175	175		
SERBIAN EASTERN ORTHODOX CHURCH IN THE U.S.A. AND CANADA	**1986**	**68**	**67,000**	**65,000**	**60**	**82**	**56**	**5,010**
SEVENTH-DAY ADVENTISTS	**1986**	**4,055**	**666,199**	**666,199**	**3,069**	**5,481**	**4,180**	**464,307**
Seventh Day Baptist General Conference	1980	60	5,008		33	69		
Social Brethren	1975	40	1,784		47	47		
SOUTHERN BAPTIST CONVENTION	**1986**	**37,072**	**14,613,618**	**14,613,618**	**37,000**	**63,200**	**35,975**	**7,938,479**
The Southern Methodist Church	1985	150	7,231		80	94		
SOVEREIGN GRACE BAPTISTS	**1986**	**250**	**2,000**	**2,000**	**300**	**325**	**250**	**3,025**
SYRIAN ORTHODOX CHURCH OF ANTIOCH (ARCHDIOCESE OF THE U.S.A. AND CANADA)	**1986**	**22**	**30,000**	**N.R.**	**20**	**25**	**N.R.**	**N.R.**
Triumph The Church and Kingdom of God in Christ (International)	1972	475	54,307		860	1,375		
TRUE (OLD CALENDAR) ORTHODOX CHURCH OF GREECE (SYNOD OF METROPOLITAN CYPRIAN), AMERICAN EXARCHATE	**1986**	**14**	**4,532**	**4,532**	**13**	**21**	**None**	**None**
Ukrainian Orthodox Church in the U.S.A.	1966	107	87,745		107	131		
UKRAINIAN ORTHODOX CHURCH OF AMERICA (ECUMENICAL PATRIARCHATE)	**1986**	**27**	**5,000**	**5,000**	**35**	**37**	**17**	**645**
UNITARIAN UNIVERSALIST ASSOCIATION	**1986**	**956**	**173,167**	**139,531**	**N.R.**	**1,069**	**N.R.**	**38,899**
United Brethren in Christ	1982	256	26,869		320	382		
UNITED CHRISTIAN CHURCH	**1987**	**12**	**420**	**420**	**8**	**11**	**12**	**684**
UNITED CHURCH OF CHRIST	**1986**	**6,406**	**1,676,105**	**1,676,105**	**5,127**	**10,071**	**6,406**	**441,547**
United Holy Church of America	1960	470	28,890		379	400		
The United Methodist Church	1985	37,876	9,192,172		21,589	37,808		
UNITED PENTECOSTAL CHURCH, INTERNATIONAL	**1986**	**3,410**	**500,000**	**500,000**	**N.R.**	**6,984**	**N.R.**	**N.R.**
United Zion Church	1983	13	929		17	20		
UNITY OF THE BRETHREN	**1986**	**26**	**3,581**	**2,978**	**18**	**21**	**22**	**1,055**
VEDANTA SOCIETY	**1986**	**13**	**2,500**	**2,500**	**14**	**14**	**N.R.**	**N.R.**
Volunteers of America	1978	607	36,634		704	704		
THE WESLEYAN CHURCH	**1986**	**1,704**	**109,196**	**99,997**	**1,342**	**2,596**	**1,704**	**188,620**
WISCONSIN EVANGELICAL LUTHERAN SYNOD	**1986**	**1,180**	**416,493**	**316,416**	**1,086**	**1,497**	**1,146**	**48,461**
WORLD CONFESSIONAL LUTHERAN ASSOCIATION	**1986**	**11**	**1,385**	**982**	**18**	**24**	**11**	**389**

*The American Lutheran Church, The Association of Evangelical Lutheran Churches and the Lutheran Church in America merged to form the Evangelical Lutheran Church in America (ECLA) during the period April 30-May 3, 1987. Since the statistics reported here are for 1986, these bodies reported separately for the last time.

**Inclusive membership represents estimates of the total number of Jews seen as an ethnic, social, and religious community. Full membership is the number of Jews estimated to be associated with synagogues and temples of the Orthodox, Conservative, and Reform branches by officials of the congregational organizations of these three groups.

TABLE 1-F: NUMBER OF UNITED STATES CHURCHES, AND OF MEMBERS, BY RELIGIOUS GROUPS

The 220 U.S. religious bodies reporting in this edition of the **Yearbook** may be classified somewhat arbitrarily, into seven major categories.

It should be reiterated that comparisons of statistics of the various religious groups tabulated below are not meaningful because definitions of membership vary greatly from one religious body to another. For example, Roman Catholics count all baptized individuals, including infant members, as do many Protestant bodies. Some Protestant bodies, however, count as members those who have been received into the church at baptism, which can take place as early as age 9, thereby leaving out of official counts of membership many millions of children. Jewish statistics are estimates of the number of individuals in households in which one or more Jews reside and, therefore, include non-Jews living in such households as the result of intermarriage. The total number of persons in Jewish households is estimated to be 7 percent larger than the number of Jewish persons residing in these households.

The definition of membership in each case is of necessity left up to the religious body itself, and the statistics reported by various religious bodies are not adjusted by the editor of the **Yearbook.**

	Number Bodies Reporting	Number of Churches	Number of Members
Buddhists	1	100	100,000
Eastern Churches	18	1,662	3,980,107
Jews*	1	3,416	5,814,000
Old Catholic, Polish National Catholic, Armenian Churches	7	426	828,962
Protestants**	187	315,810	78,991,261
Roman Catholics	1	23,561	52,893,217
Miscellaneous***	5	1,127	192,115
Totals	220	346,102	142,799,662

*Including Orthodox, Conservative, and Reformed branches.

**Some bodies included here such as various Latter-Day Saints groups and Jehovah's Witnesses, are, strictly speaking, not "Protestant" in the usual sense.

***This is a grouping of bodies officially non-Christian, including those such as Spiritualists, Ethical Culture Movement, and Unitarian-Universalists.

Table 1-B: SUMMARY OF UNITED STATES CURRENT AND NON-CURRENT STATISTICS

Current statistics are those reported for the years 1987 or 1986. Non-current statistics are those for the years 1985 and earlier. Only current totals are provided in the categories: Full, Communicant, or Confirmed Members; Number of Sunday or Sabbath Schools; Total Enrollment.

	No. of Bodies	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
1988 Yearbook								
Current	108	213,819	106,560,345	46,237,955	204,523	350,555	124,654	25,787,954
Non-Current	112	132,283	36,239,317	N.R.	124,033	182,142	N.R.	N.R.
Totals	220	346,102	142,799,662		328,566	532,697		
1987 Yearbook								
Current	116	217,328	109,403,175	48,502,059	222,927	375,262	135,059	29,660,252
Non-Current	102	128,633	33,523,188	N.R.	102,184	155,501	N.R.	N.R.
Totals	218	345,961	142,926,363		325,111	530,763		

TABLE 1-C: SOME COMPARATIVE UNITED STATES CHURCH STATISTICS

	1986	1987
Church Membership as a Percent of U.S. Population	59.3	58.7
Membership Gain or Loss over Previous Year	754,225	-126,701
Percentage of Gain or Loss over Previous Year	0.53	-0.09

TABLE 1-D: CANADIAN CURRENT AND NON-CURRENT STATISTICS

The following table provides current and non-current statistics for Canadian denominations listed alphabetically. Current statistics, defined as those gathered and reported for 1987 and 1986 are shown in **bold face** type. Non-current statistics are those for 1985 and earlier, and appear in light face.

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
THE ANGLICAN CHURCH OF CANADA	**1986**	**3,169**	**851,032**	**558,405**	**1,788**	**3,180**	**1,913**	**95,440**
The Antiochian Orthodox Christian Archdiocese of North America	1985	10	20,000		12	12		
Apostolic Christian Church (Nazarene)	1985	14	830		49	49		
Apostolic Church in Canada	1982	9	810		9	13		
Apostolic Church of Pentecost of Canada	1984	143	15,000		150	352		
Armenian Church of North America, Diocese of Canada	1979	7	25,000		3	3		
Associated Gospel Churches	1977	102	11,556		78	174		
Baptist General Conference	1984	71	6,128		70	90		
BIBLE HOLINESS MOVEMENT	**1986**	**11**	**632**	**393**	**6**	**10**	**N.R.**	**N.R.**
BRETHREN IN CHRIST CHURCH, CANADIAN CONFERENCE	**1986**	**34**	**3,440**	**2,768**	**37**	**48**	**31**	**2,941**
British Methodist Episcopal Church	1978	13	2,000		9	9		
Buddhist Churches of Canada	1979	15	2,543		10	10		
CANADIAN BAPTIST FEDERATION	**1985**	**1,131**	**129,757**	**111,881**	**566**	**1,107**	**935**	**71,944**
CANADIAN CONVENTION OF SOUTHERN BAPTISTS	**1986**	**81**	**5,200**	**5,200**	**56**	**67**	**81**	**6,000**
CANADIAN YEARLY MEETING OF THE RELIGIOUS SOCIETY OF FRIENDS	**1987**	**28**	**1,866**	**1,176**	**None**	**None**	**N.R.**	**184**
THE CHRISTIAN AND MISSIONARY ALLIANCE IN CANADA	**1986**	**289**	**59,733**	**23,843**	**N.R.**	**N.R.**	**289**	**43,942**
Christian Brethren (a.k.a. Plymouth Brethren)	1985	600	52,000		N.R.	250		
CHRISTIAN CHURCH (DISCIPLES OF CHRIST) IN CANADA	**1986**	**37**	**4,665**	**2,876**	**25**	**49**	**37**	**1,008**
CHRISTIAN CHURCHES AND CHURCHES OF CHRIST	**1986**	**70**	**5,946**	**5,946**	**N.R.**	**75**	**N.R.**	**N.R.**
CHRISTIAN REFORMED CHURCH IN NORTH AMERICA	**1986**	**199**	**83,622**	**46,939**	**194**	**231**	**197**	**19,181**
CHURCH OF GOD (ANDERSON, IND.)	**1986**	**53**	**3,244**	**3,244**	**38**	**57**	**51**	**3,187**
CHURCH OF GOD (CLEVELAND, TENN.)	**1987**	**86**	**4,996**	**4,996**	**86**	**198**	**76**	**2,975**
THE CHURCH OF GOD OF PROPHECY OF CANADA	**1986**	**40**	**2,208**	**2,208**	**40**	**66**	**45**	**2,892**
The Church of Jesus Christ of Latter-Day Saints in Canada	1985	373	113,000		1,119	1,275		
Church of the Lutheran Brethren	1984	10	579		8	9		
CHURCH OF THE NAZARENE	**1986**	**151**	**10,054**	**10,034**	**110**	**227**	**145**	**15,389**
Churches of Christ in Canada	1985	149	9,962		103	113		
CONFERENCE OF MENNONITES IN CANADA	**1986**	**150**	**28,573**	**28,573**	**347**	**452**	**N.R.**	**N.R.**
CONGREGATIONAL CHRISTIAN CHURCHES IN ONTARIO, THE CONFERENCE OF	**1986**	**5**	**278**	**278**	**5**	**12**	**5**	**148**
THE COPTIC CHURCH IN CANADA	**1986**	**7**	**40,000**	**40,000**	**7**	**7**	**N.R.**	**N.R.**

TABLE 1-D: CANADIAN CURRENT AND NON-CURRENT STATISTICS—Continued

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
THE ESTONIAN EVANGELICAL LUTHERAN CHURCH	**1986**	**13**	**7,183**	**N.R.**	**12**	**13**	**N.R.**	**N.R.**
EVANGELICAL BAPTIST CHURCHES IN CANADA, THE FELLOWSHIP OF	**1986**	**475**	**56,371**	**56,371**	**N.R.**	**N.R.**	**N.R.**	**N.R.**
THE EVANGELICAL CHURCH IN CANADA	**1986**	**48**	**3,665**	**3,665**	**39**	**59**	**46**	**3,700**
THE EVANGELICAL COVENANT CHURCH OF CANADA	**1986**	**23**	**1,232**	**1,232**	**18**	**26**	**17**	**1,547**
EVANGELICAL FREE CHURCH OF CANADA	**1987**	**106**	**5,600**	**5,600**	**124**	**154**	**N.R.**	**N.R.**
THE EVANGELICAL LUTHERAN CHURCH OF CANADA*	**1985**	**653**	**207,674**	**152,024**	**476**	**744**	**N.R.**	**31,335**
EVANGELICAL MENNONITE CONFERENCE	**1986**	**48**	**5,639**	**5,639**	**103**	**104**	**48**	**5,766**
Evangelical Mennonite Mission Conference	1985	30	3,039		N.R.	N.R.		
FOURSQUARE GOSPEL CHURCH OF CANADA	**1986**	**39**	**2,391**	**2,391**	**72**	**92**	**26**	**1,505**
FREE METHODIST CHURCH IN CANADA	**1986**	**133**	**6,865**	**5,329**	**125**	**214**	**133**	**9,538**
Free Will Baptists	1985	17	1,895		8	10		
General Church of the New Jerusalem	1985	3	540		5	7		
The Gospel Missionary Association	1981	13	N.R.		10	44		
Greek Orthodox Diocese of Toronto (Canada)	1984	58	230,000		45	49		
Independent Assemblies of God—Canada	1977	45	4,500		125	166		
INDEPENDENT HOLINESS CHURCH	**1987**	**13**	**600**	**600**	**13**	**21**	**N.R.**	**N.R.**
The Italian Pentecostal Church of Canada	1985	17	3,600		24	26		
JEHOVAH'S WITNESSES	**1986**	**1,189**	**88,130**	**88,130**	**None**	**None**	**None**	**None**
Jews	1981	112	296,425		N.R.	N.R.		
THE LATVIAN EVANGELICAL LUTHERAN CHURCH IN AMERICA	**1986**	**9**	**2,210**	**2,010**	**4**	**6**	**5**	**130**
LUTHERAN CHURCH—CANADA	**1986**	**359**	**93,168**	**68,955**	**226**	**328**	**289**	**18,992**
Mennonite Brethren Churches, Canadian Conference of	1985	162	23,306		N.R.	N.R.		
MENNONITE CHURCH (CANADA)	**1986**	**85**	**9,400**	**9,400**	**92**	**156**	**80**	**9,937**
Metropolitan Community Churches, Universal Fellowship of	1984	11	1,600		10	10		
The Missionary Church of Canada	1984	92	6,431		73	129		
MORAVIAN CHURCH IN AMERICA—NORTHERN PROVINCE, CANADIAN DISTRICT OF THE	**1986**	**9**	**2,025**	**1,407**	**10**	**13**	**9**	**681**
Netherlands Reformed Congregations of North America	1984	10	3,750		N.R.	N.R.		
North American Baptist Conference	1985	114	17,403		101	157		
OLD ORDER AMISH CHURCH	**1987**	**16**	**775**	**775**	**N.R.**	**N.R.**	**N.R.**	**N.R.**
THE OPEN BIBLE STANDARD CHURCHES OF CANADA	**1987**	**4**	**1,000**	**1,000**	**5**	**6**	**4**	**500**
THE PENTECOSTAL ASSEMBLIES OF CANADA	**1986**	**1,052**	**185,208**	**185,208**	**N.R.**	**N.R.**	**N.R.**	**N.R.**
Pentecostal Assemblies of Newfoundland	1982	163	34,000		128	188		

TABLE 1-D: CANADIAN CURRENT AND NON-CURRENT STATISTICS—Continued

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
Polish National Catholic Church	1982	13	6,000		11	14		
PRESBYTERIAN CHURCH IN AMERICA (CANADA SECTION)	**1986**	**15**	**1,000**	**550**	**15**	**20**	**15**	**420**
THE PRESBYTERIAN CHURCH IN CANADA	**1986**	**1,028**	**213,483**	**159,179**	**1,102**	**1,102**	**637**	**34,594**
REFORMED CHURCH IN CANADA	**1986**	**29**	**6,487**	**3,897**	**24**	**40**	**29**	**1,725**
REFORMED DOUKHOBORS, CHRISTIAN COMMUNITY AND BROTHERHOOD OF	**1986**	**1**	**2,108**	**2,108**	**None**	**None**	**1**	**181**
REFORMED EPISCOPAL CHURCH, THE FIRST SYNOD IN THE DOMINION OF CANADA	**1986**	**2**	**359**	**212**	**4**	**6**	**N.R.**	**N.R.**
REINLAENDER MENNONITE CHURCH	**1986**	**6**	**700**	**700**	**10**	**10**	**N.R.**	**N.R.**
REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS	**1986**	**52**	**12,465**	**12,465**	**1,058**	**1,058**	**N.R.**	**N.R.**
THE ROMAN CATHOLIC CHURCH IN CANADA	**1986**	**5,981**	**10,999,964**	**N.R.**	**7,118**	**11,835**	**N.R.**	**N.R.**
The Romanian Orthodox Church in America (Canadian Parishes)	1972	19	16,000		19	19		
THE ROMANIAN ORTHODOX EPISCOPATE OF AMERICA (JACKSON, MICH.)	**1986**	**13**	**8,600**	**8,600**	**11**	**11**	**10**	**663**
RUSSIAN ORTHODOX CHURCH IN CANADA, PATRIARCHAL PARISHES OF THE	**1986**	**25**	**8,000**	**6,000**	**6**	**7**	**N.R.**	**N.R.**
THE SALVATION ARMY IN CANADA	**1986**	**378**	**102,018**	**N.R.**	**756**	**2,057**	**359**	**26,919**
Serbian Orthodox Church in the U.S.A. and Canada, Diocese of Canada	1983	17	18,494		11	13		
SEVENTH-DAY ADVENTIST CHURCH IN CANADA	**1986**	**289**	**35,992**	**35,992**	**153**	**263**	**319**	**27,300**
Ukrainian Greek-Orthodox Church of Canada	1970	118	140,000		N.R.	75		
Union of Spiritual Communities of Christ (Orthodox Doukhobors in Canada)	1972	25	21,300		None	None		
UNITARIAN UNIVERSALIST ASSOCIATION	**1986**	**46**	**6,294**	**5,034**	**N.R.**	**18**	**36**	**1,260**
United Brethren in Christ, Ontario Conference	1983	10	910		10	13		
THE UNITED CHURCH OF CANADA	**1986**	**4,192**	**2,185,531**	**872,290**	**2,089**	**3,891**	**3,565**	**231,996**
UNITED PENTECOSTAL CHURCH IN CANADA	**1987**	**196**	**23,000**	**23,000**	**N.R.**	**N.R.**	**N.R.**	**N.R.**
THE WESLEYAN CHURCH	**1986**	**75**	**4,961**	**4,698**	**67**	**183**	**75**	**8,187**
WISCONSIN EVANGELICAL LUTHERAN SYNOD	**1986**	**9**	**1,146**	**826**	**8**	**8**	**9**	**232**

TABLE 1-E: SUMMARY OF CANADIAN CURRENT AND NON-CURRENT STATISTICS

Current statistics are those reported for the year 1987 or 1986. Non-current statistics are those for the years 1985 and earlier. Only current totals are provided in the categories: Full, Communicant or Confirmed Members; Number of Sunday or Sabbath Schools; Total Enrollment.

	No. of Bodies	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
1988 Yearbook								
Current	52	22,152	15,526,491	2,574,047	17,045	28,241	9,517	682,339
Non-Current	33	2,565	1,088,603	N.R.	2,200	3,279	N.R.	N.R.
Totals	85	24,717	16,615,094		19,245	31,520		
1987 Yearbook								
Current	57	23,301	15,664,321	2,751,656	18,725	30,219	10,487	809,466
Non-Current	27	1,336	862,402	N.R.	1,018	1,651	N.R.	N.R.
Totals	84	24,637	16,526,723		19,743	31,870		

TABLE 1-G: CONSTITUENCY OF THE NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.

A separate tabulation has been made of the constituent bodies of the National Council of Churches of Christ in the U.S.A. and is given below:

Religious Body	Year	Number of Churches	Inclusive Membership	Pastors Serving Parishes
African Methodist Episcopal Church	1981	6,200	2,210,000	6,050
African Methodist Episcopal Zion Church	1986	6,057	1,195,173	6,000
American Baptist Churches in the U.S.A.	1986	5,864	1,576,483	4,836
The Antiochian Orthodox Christian Archdiocese of North America	1984	120	280,000	155
Armenian Church of America, Diocese of the	1979	66	450,000	45
Christian Church (Disciples of Christ)	1986	4,221	1,106,692	4,002
Christian Methodist Episcopal Church	1983	2,340	718,922	2,340
Church of the Brethren	1986	1,059	155,967	984
Community Churches, International Council of	1987	350	200,000	N.R.
Coptic Orthodox Church	1986	28	115,000	28
The Episcopal Church	1986	7,054	2,504,507	7,887
Friends United Meeting	1986	533	56,495	297
General Convention, the Swedenborgian Church	1985	49	2,245	35
Greek Orthodox Archdiocese of North and South America	1977	535	1,950,000	610
Hungarian Reformed Church in America	1982	31	11,000	27
Korean Presbyterian Church in America, General Assembly of the	1986	180	24,000	200
Lutheran Church in America*	1986	5,832	2,896,138	5,226
Moravian Church in America				
Northern Province	1986	101	32,180	98
Southern Province	1986	56	21,722	53
National Baptist Convention of America	1956	11,398	2,668,799	7,598
National Baptist Convention, U.S.A., Inc.	1958	26,000	5,500,000	26,000
Orthodox Church in America	1978	440	1,000,000	457
Philadelphia Yearly Meeting of the Religious Society of Friends	1967	202	(1965) 16,965	(1965) 23
Polish National Catholic Church of America	1960	162	282,411	141
Presbyterian Church (U.S.A.)	1986	11,531	3,007,322	10,925
Progressive National Baptist Convention, Inc.	1967	655	521,692	N.R.
Reformed Church in America	1986	928	340,359	852
Russian Orthodox Church in the U.S.A., Patriarchal Parishes of the	1985	38	9,780	37
Serbian Orthodox Church for the U.S.A. and Canada	1986	68	67,000	60
Syrian Orthodox Church of Antioch (Archdiocese of the U.S.A. and Canada)	1986	22	30,000	20
Ukrainian Orthodox Church in America (Ecumenical Patriarchate)	1986	27	5,000	35
United Church of Christ	1986	6,406	1,676,105	5,127
The United Methodist Church	1985	37,876	9,192,172	21,589
Total (32) bodies		136,429	39,824,129	111,737

*The Lutheran Church in America, together with The American Lutheran Church and the Association of Evangelical Lutheran Churches united to form the Evangelical Lutheran Church in America (ECLA) which began operations on January 1, 1988. The ECLA was accepted into membership in the National Council of Churches as of January 1, 1908 by action of the NCC Governing Board in November, 1987. The Evangelical Lutheran Church in America is estimated to have 11,041 churches, an inclusive membership of 5,318,844, and 10,244 pastors serving parishes. Since the data reported here are for 1986, however, only the Lutheran Church in America statistics are included. Future compilations will include the statistics from the ECLA as a whole.

TABLE 1-H: CHURCH MEMBERSHIP STATISTICS, 1940–1986

Compiled by Constant H. Jacquet Jr., Editor

The following statistical time series for 29 U.S. denominations is presented in this edition of the **Yearbook of American and Canadian Churches** as a response to a number of requests for such a tabulation. The denominations selected represent a cross-section of theological orientations, ecclesiastical structures and geographical foci. Reliability and completeness in statistical reporting were the criteria used in selecting the bodies. Many conclusions can be drawn from the material presented below but interpretations are left to the user of the statistics. The reader is referred to the qualifications relating to statistical data stated throughout this statistical and historical section and in "A Guide for the User of Church Statistics."

Denomination	1940	1947*	1950	1955
American Lutheran Church	(1,129,349)	N.A.	(1,587,152)	(1,911,641)
Assemblies of God[b]	198,834	241,782	318,478	400,047
Baptist General Conference	N.A.	N.A.	48,647[c]	54,000
Christian and Missionary Alliance**	22,832[d]	N.A.	58,347	57,109[e]
Christian Church (Disciples of Christ)	1,658,966	1,889,066	1,767,964	1,897,736
Church of God (Anderson, Ind.)	74,497	95,325	107,094	123,523
Church of God (Cleveland, Tenn.)	63,216	N.A.	121,706[f]	142,668
Church of Jesus Christ of Latter-day Saints	724,401[d]	911,279	1,111,314	1,230,021
Church of the Brethren	176,908	182,497	186,201	195,609
Church of the Nazarene	165,532	201,487[g]	226,684	270,576
Cumberland Presbyterian Church	73,357	75,427	81,806	84,990
Episcopal Church	1,996,434	2,155,514	2,417,464	2,852,965[h]
Evangelical Covenant Church of America	45,634	N.A.	51,850	55,311
Free Methodist Church of North America	45,890	46,783[g]	48,574	51,437
Jehovah's Witnesses	N.A.	N.A.	N.A.	187,120
Lutheran Church in America	(1,988,277)	N.A.	(2,395,356)	(2,760,442)
Lutheran Church—Missouri Synod	1,277,097	1,422,513	1,674,901	2,004,110
Mennonite Church	51,304	52,596	56,480	70,283
North American Baptist Conference	N.A.	N.A.	41,560	47,319
Presbyterian Church (U.S.A.)	(2,690,969)	(2,969,382)	(3,210,635)	(3,701,635)
Reformed Church in America	255,107	274,455	284,504	319,593
Reorganized Church of Jesus Christ of Latter-Day Saints	106,554	116,688	124,925	137,856
Roman Catholic Church	21,284,455	24,402,124	28,634,878	33,396,647
Salvation Army	238,357	205,881	209,341	249,641
Seventh-day Adventists	176,218	208,030	237,168	277,162
Southern Baptist Convention	4,949,174	6,079,305	7,079,889	8,467,439
United Church of Christ	(1,708,146)	(1,835,853)	(1,977,418)	(2,116,322)
United Methodist Church	(8,043,454)	(9,135,248)	(9,653,178)	(10,029,535)
Wisconsin Evangelical Lutheran Synod	256,007[d]	259,097	307,216	328,969

*Reported in the **Christian Herald**, June 1947. Only bodies of 50,000 or more reported.

(a) Data for 1966
(b) Assemblies of God statistics for 1971 and later are full membership statistics.
(c) Data for 1952
(d) Data for 1939
(e) Data for 1954
(f) Data for 1951
(g) Data for 1945
(h) Data for 1956
(j) Data for 1961
(k) Adjusted downward to eliminate Canadian membership previously reported.

**A change in the basis of reporting occurred in this body; statistics from 1970 are inclusive statistics, as opposed to those reported earlier.

FOR SELECTED U.S. DENOMINATIONS

Yearbook of American and Canadian Churches

Note: Statistics contained in parentheses are composite totals for the denominations listed prior to merger of the several component bodies. The symbol NA means "Not Available." Most recent titles are used in the case of denominations listed. For information concerning dates and circumstances of merger, see the historical sketches for these denominations in Directory 3, "Religious Bodies in the United States" in this edition.

1960	1965	1970	1975	1980	1985	1986
2,242,259	2,541,546	2,543,293	2,415,687	2,353,229	2,332,316	2,319,443
508,602	572,123	625,027	785,348	1,064,490	2,082,878	2,135,104
72,056	86,719	103,955	115,340	133,385	132,546	131,480
59,657	64,586	112,519	145,833	189,710	227,846	238,734
1,801,821	1,918,471	1,424,479	1,302,164	1,177,984	1,116,326	1,106,692
142,796	143,231	150,198	166,257	176,429	185,593	188,662
170,261	205,465	272,278	343,249	435,012	N.A.	N.A.
1,486,887	1,789,175	2,073,146	2,336,715	2,811,000	3,860,000	N.A.
199,947	194,815	182,614	179,336	170,839	159,184	155,967
307,629	343,380	383,284	441,093	484,276	522,082	530,912
88,452	78,917	92,095	94,050	96,553	98,037	98,103
3,269,325	3,429,153[a]	3,285,826	2,857,513	2,786,004	2,739,422	2,504,507
60,090	65,780	67,441	71,808	77,737	84,150	86,079
55,338	59,415	64,901	67,043	68,477	72,223	71,682
250,000	330,358	388,920	560,897	565,309	730,441	752,404
(3,053,243)	3,142,752	3,106,844	2,986,078	2,923,260	2,898,202	2,896,138
2,391,195	2,692,889	2,788,536	2,763,545	2,625,650	2,628,164	2,630,588
73,125	80,087	88,522	94,209	99,511	91,167	91,167
50,646	53,711	55,080	42,122[k]	43,041	42,863	42,084
(4,161,860)	(3,984,460)	(4,045,408)	(3,535,825)	(3,362,086)	3,048,235	3,007,322
354,621	385,754	367,606	355,052	345,532	342,375	340,359
155,291	168,355	152,670	157,762	190,087	192,082	192,077
42,104,900	46,246,175	48,214,729	48,881,872	50,449,842	52,654,908	52,893,217
254,141	287,991	326,934	384,817	417,359	427,825	432,893
317,852	364,666	420,419	495,699	571,141	651,954	666,199
9,731,591	10,770,573	11,628,032	12,733,124	13,600,126	14,477,364	14,613,618
(2,241,134)	2,070,413	1,960,608	1,818,762	1,736,244	1,683,777	1,676,105
(10,641,310)	(11,067,497)	10,509,198	9,861,028	9,519,407	9,192,172	N.A.
348,184[l]	358,466	381,321	395,440	407,043	415,389	416,493

TABLE 1-I: INCLUSIVE MEMBERSHIP, 58 COMPILATIONS

The following are the figures reported on inclusive membership in religious bodies in the U.S. in 58 compilations, between 1890 and 1986 as reported in the Census of Religious Bodies, as indicated, and by private publications. For years omitted, no compilations were made.

1890	41,699,342	(CRB)[1]	1957	104,189,678	(YBAC)
1906	35,068,058	(CRB)	1958	109,557,741	(YBAC)
1916	41,926,852	(CRB)	1959	112,226,905	(YBAC)
1926	54,576,346	(CRB)	1960	114,449,217	(YBAC)
1931	59,268,764	(CH)[2]	1961	116,109,929	(YBAC)
1932	60,157,392	(CH)	1962	117,946,002	(YBAC)
1933	60,612,624	(CH)	1963	120,965,238	(YBAC)
1934	62,007,376	(CH)	1964	123,307,449	(YBAC)
1935	62,678,177	(CH)	1965	124,682,422	(YBAC)
1936	55,807,366	(CRB)	1966	125,778,656	(YBAC)
1936	63,221,996	(CH)	1967	126,445,110	(YBAC)
1937	63,848,094	(CH)[3]	1968	128,469,636	(YBAC)
1938	64,156,895	(YBAC)[3]	1969	128,505,084	(YBAC)
1940	64,501,594	(YBAC)	1970	131,045,053	(YBAC)
1942	68,501,186	(YBAC)	1971	131,389,642	(YBAC)
1944	72,492,699	(YBAC)	1972	131,424,564	(YBAC)
1945	71,700,142*	(CH)	1973	131,245,139	(YBAC)
1946	73,673,182*	(CH)	1974	131,871,743	(YBAC)
1947	77,386,188	(CH)	1975	131,012,953	(YBACC)*
1948	79,435,605	(CH)	1976	131,897,539	(YBACC)
1949	81,862,328	(CH)	1977	131,812,470	(YBACC)
1950	86,830,490	(YBAC)	1978	133,388,776	(YBACC)
1951	88,673,005	(YBAC)	1979	133,469,690	(YBACC)
1952	92,277,129	(YBAC)	1980	134,816,943	(YBACC)
1953	94,842,845	(YBAC)	1981	138,452,614	(YBACC)
1954	97,482,611	(YBAC)	1982	139,603,059	(YBACC)
1955	100,162,529	(YBAC)	1983	140,816,385	(YBACC)
1956	103,224,954	(YBAC)	1984	142,172,138	(YBACC)
			1985	142,926,363	(YBACC)
			1986	142,799,662	(YBACC)

Note: For certain other years *Christian Herald*, New York, published compilations of "communicant" or adult membership only. These totals are not included in the table because they are not comparable with the inclusive figures here noted.

[1] CRB—*Census of Religious Bodies*, Bureau of the Census, Washington.

[2] CH—*The Christian Herald*, New York.

[3] YBAC—*Yearbook of American Churches*, New York.

[4] YBACC—*Yearbook of American and Canadian Churches*, New York.

*Including only bodies with over 50,000 members.

As a general record of the trends in church membership since 1890, the above table is very useful since it presents the results of fifty-six compilations made by various statisticians. It is the only record existing on church membership. Although the table follows a logical progression upwards over time, it is by no means without its faults.

There are certain qualifications relating to the above data that should be kept in mind. First of all, aggregate data on inclusive membership, while accounting for the bulk of church membership, is always incomplete. A small number of religious bodies do not have membership statistics. Further, some religious groups, but not many major ones, are excluded from these totals by virtue of the definitions used for a "religious body" by the various compilers of these data.

Second, the totals here reported are additions of both current and non-current data which is made necessary because not all religious bodies gather and report statistics each year yet all bodies in the total must be aggregated each year for sake of completeness.

Third, definitions of inclusive membership vary from one religious body to another. Some count only full members and exclude probationary members, children, and those nominally related while other religious bodies include this wider grouping. Occasionally an individual body will go from the more restrictive to the more inclusive definition over time. A third category of religious bodies has no actual statistical records and only make estimates of inclusive membership which roughly parallel the ethnic and cultural community to which they relate.

Last, these compilations were made by three different organizations from data derived from the religious bodies themselves; the U.S. Bureau of the Census made five compilations, *The Christian Herald* made twelve, and the **Yearbook of American and Canadian Churches** (formerly Yearbook of American Churches), made forty-one. Criteria for defining inclusive membership has not been completely standard over the 96-year period of these compilations.

2. CHURCH FINANCIAL STATISTICS AND RELATED DATA, UNITED STATES AND CANADA

For this edition of the **Yearbook of American and Canadian Churches,** complete financial data were supplied by 44 United States communions. The results are presented in the table entitled "Some Statistics of Church Finances—United States Churches." The data are complete for each communion in the three major categories of reporting. It will be noted that Total Contributions are the sum total of Total Congregational Finances and Total Benevolences.

Similarly, data were supplied by 27 Canadian church bodies. The information is included in the table "Some Statistics of Church Finances—Canadian Churches." Both the U.S. and Canadian data are current, and incomplete information submitted by denominations has been excluded from the tables.

A third table, "Summary Statistics of Church Finances," provides totals for the U.S. and Canadian bodies. The 44 U.S. bodies report total contributions of $14,519,966,515 and the 27 Canadian groups $805,867,911 (Canadian). It must be remembered however, that some of the Canadian groups are not wholly Canadian denominations but, rather, sections of denominations existing and headquartered in the U.S. A majority of the 27 bodies listed in the table "Some Statistics of Church Finances—Canadian Churches" are strictly Canadian denominations. Per capita contributions for full membership of U.S. communions amounted to $344.42 and for the Canadian bodies, $388.72 (Canadian). Benevolences as a percentage of total contributions amounted to 19.06 percent for the U.S. bodies and 23.05 percent for the Canadian.

Readers of the tables should be aware that the Canadian and U.S. financial data appearing in this section are only a significant part of total contributions from members of all communions. Not all bodies in the U.S. and Canada gather church financial data centrally, and some have information but do not reveal it publicly. Additionally, little is known about other major segments of church financial income such as earned income, interest from investments, and bequests.

Comparisons between this year's aggregate financial data and those in previous editions of the **Yearbook** should not be made, since the same bodies do not report financial data each year. However, for an individual denomination or groups of denominations reporting annually over time, comparisons can be made.

Comparative data for nine major Protestant denominations in the U.S. among the 44 listed in this section show a total 1986 full membership of 23,813,606, or 268,496 fewer members than the same churches' total for 1985. These members increased total giving in the nine denominations by 2.35 percent. When this is compared with a 1.1 percent inflation in the U.S. in 1986, the total effect is increased real income for these denominations. For Canada, comparative statistics for nine communions indicate a decrease in membership from 1985 to 1986 to a total of 1,831,075, and an increase in giving of $65,835,018 (Canadian) to a total of $690,683,962 (Canadian). Assuming an inflation rate in Canada of 4.1 percent for 1986, the total contributions of these nine communions show an increase, after inflation, of $40,841,060 (Canadian).

SOME STATISTICS OF CHURCH FINANCES

COMMUNION	Year	Full or* Confirmed Membership	Inclusive** Membership	TOTAL CONTRIBUTIONS		
				Total Contributions	Per Capita Full or Confirmed Membership	Per Capita Inclusive Membership
American Baptist Churches in the U.S.A.	1985	1,576,483	1,576,483	$314,895,303	$199.75	$199.75
The American Lutheran Church#	1986	1,740,439	2,319,443	530,788,865	304.97	228.84
Baptist General Conference	1987	131,480	131,480	96,785,070	736.12	736.12
Baptist Missionary Association of America	1986	228,125	228,125	51,627,407	226.31	226.31
Brethren in Christ Church	1986	15,911	16,693	12,997,441	816.88	778.62
Christian and Missionary Alliance	1986	130,116	238,734	132,492,973	1,018.27	554.98
Christian Church (Disciples of Christ)	1986	732,466	1,106,692	330,304,890	450.95	298.47
Church of God (Anderson, Ind.)	1986	188,662	188,662	107,905,502	571.95	571.95
Church of God General Conference (Oregon, Ill.)	1987	4,348	5,652	3,176,596	730.59	562.03
Church of the Brethren	1986	155,967	155,967	61,390,394	393.61	393.61
Church of the Nazarene	1986	529,192	530,912	327,849,894	619.53	617.52
Conservative Congregational Christian Conference	1986	28,948	28,948	19,607,896	677.35	677.35
Cumberland Presbyterian Church	1986	91,556	98,103	26,774,907	292.44	272.92
The Episcopal Church	1986	1,756,120	2,504,507	1,134,455,479	646.00	452.97
Evangelical Church of North America	1987	17,440	17,440	11,194,311	641.88	641.88
Evangelical Congregational Church	1986	25,625	41,237	10,019,579	391.01	242.98
Evangelical Covenant Church	1986	86,079	86,079	72,003,279	836.48	836.48
Evangelical Lutheran Synod	1986	15,082	19,938	5,970,891	395.90	299.47
Evangelical Mennonite Church	1987	3,841	3,841	3,658,927	952.60	952.60
Free Methodist Church of North America	1986	56,243	71,682	55,597,001	988.51	775.61
Free Will Baptists, National Association of	1986	205,546	205,546	75,200,000	365.86	365.86
Friends United Meeting	1986	48,143	56,495	15,707,779	326.28	278.04
Fundamental Methodist Church	1986	698	698	168,724	241.73	241.73
General Association of General Baptists	1986	72,263	72,263	21,627,091	299.28	299.28
International Pentecostal Church of Christ	1987	2,743	2,743	2,035,193	741.96	741.96
The Latvian Evangelical Lutheran Church in America	1986	12,515	13,838	2,593,000	207.19	187.38
Lutheran Church in America	1986	2,157,701	2,896,138	681,121,693	315.67	235.19
Lutheran Church–Missouri Synod	1986	1,974,798	2,630,588	717,706,885	363.43	272.83
Mennonite Church	1987	91,167	91,167	64,501,700	707.51	707.51
Mennonite Church—The General Conference	1986	35,170	35,170	17,477,406	496.94	496.04
The Missionary Church	1986	26,869	26,869	20,934,021	779.11	779.11
Moravian Church in America, Northern Province	1986	24,260	31,593	9,288,477	382.87	294.00
North American Baptist Conference	1986	42,084	42,084	26,944,190	640.24	640.24
Presbyterian Church (U.S.A.)	1986	3,007,322	3,007,322	1,567,474,145	521.22	521.22
Presbyterian Church in America	1986	158,645	188,083	143,842,638	906.69	764.78
Primitive Methodist Church in the U.S.A.	1986	5,942	8,625	4,190,662	705.26	485.87
Reformed Church in America	1986	207,993	340,359	137,186,025	659.57	403.06
Reformed Episcopal Church	1987	5,733	5,733	7,388,584	1,288.78	1,288.78
Seventh-day Adventists	1986	666,199	666,199	528,009,727	792.57	792.57
Southern Baptist Convention	1986	14,613,638	14,613,638	4,116,321,455	281.68	281.68
United Church of Christ	1986	1,676,105	1,676,105	493,148,330	294.22	294.22
The United Methodist Church	1985	9,192,172	9,192,172	2,333,928,274	253.90	253.90
The Wesleyan Church	1986	99,997	109,196	92,238,792	922.41	844.71
Wisconsin Evangelical Lutheran Synod	1986	316,416	416,493	131,434,619	415.39	315.57

*Full or Confirmed Membership refers to those with full, communicant, or confirmed status.

**Inclusive Membership refers to those who are full, communicant, or confirmed members, plus other members listed as baptized, nonconfirmed, or noncommunicant.

#The American Lutheran Church, The Association of Evangelical Lutheran Churches and the Lutheran Church in America merged to form the Evangelical Lutheran Church in America (ELCA) during the period April 30–May 3, 1987. Since the statistics reported here are for 1986, two of the merging denominations reporting statistics provided data for 1986, the last year prior to the merger.

—UNITED STATES CHURCHES

CONGREGATIONAL FINANCES			BENEVOLENCES			
Total Congregational Contributions	Per Capita Full or Confirmed Membership	Per Capita Inclusive Membership	Total Benevolences	Per Capita Full or Confirmed Membership	Per Capita Inclusive Membership	Benevolences As a Percentage of Total Contributions
$267,694,684	$169.80	$169.80	$47,201,119	$ 29.95	$ 29.95	14.99%
434,641,736	249.73	187.39	96,147,129	55.24	41.45	18.11
80,188,545	609.89	609.89	15,596,525	126.23	126.23	17.15
43,323,837	189.91	189.91	8,303,570	36.40	36.40	16.08
10,533,883	662.05	631.04	2,463,558	154.83	147.58	18.95
107,994,530	829.99	452.36	24,498,443	188.28	102.62	18.491
288,277,386	393.57	260.49	42,027,504	57.38	37.98	12.72
91,768,855	486.42	486.42	16,136,647	85.53	85.53	14.95
2,437,778	560.17	431.31	738,818	169.92	130.72	23.26
43,531,293	279.11	279.11	17,859,101	114.50	114.50	29.09
283,189,977	535.14	533.40	44,659,917	84.39	84.12	13.62
15,646,859	540.52	540.52	3,961,037	136.83	136.83	20.20
22,992,625	251.13	234.37	3,782,282	41.31	38.55	14.13
955,668,993	544.19	381.58	178,786,486	101.81	71.39	15.76
8,816,995	505.57	505.57	2,377,316	136.31	136.31	21.24
8,619,708	336.38	209.03	1,399,871	54.63	33.95	13.97
57,628,572	669.48	669.48	14,374,707	167.00	167.00	19.96
4,941,917	327.67	247.86	1,028,974	68.23	51.61	17.23
2,332,216	607.19	607.19	1,326,711	345.41	345.41	36.26
46,150,881	820.56	643.83	9,446,120	167.95	131.78	16.99
64,600,000	315.26	315.26	10,400,000	50.60	50.60	13.83
12,790,909	265.69	226.41	2,916,870	60.59	51.63	18.57
152,196	218.05	218.05	16,528	23.68	23.68	9.80
19,743,265	273.21	273.21	1,883,826	26.07	26.07	8.71
1,732,128	631.47	631.47	303,065	110.49	110.49	14.89
2,310,000	184.58	166.93	283,000	22.61	20.45	10.91
569,250,519	263.82	196.56	111,871,174	51.85	38.63	16.42
605,768,688	306.75	230.28	111,938,197	56.68	42.55	15.60
40,097,500	439.82	439.82	24,404,200	267.69	267.69	37.83
9,927,515	282.27	282.27	7,549,891	214.67	214.67	43.20
16,238,388	604.35	604.35	4,695,633	174.76	174.76	22.43
8,133,127	335.25	257.43	1,155,350	47.62	36.57	12.44
20,961,799	498.09	498.09	5,982,391	142.15	142.15	22.02
1,318,440,264	438.41	438.41	249,033,881	82.81	82.81	15.89
106,233,795	669.63	564.82	37,608,843	237.06	199.96	26.15
3,564,020	599.80	413.22	626,642	105.46	72.65	14.95
114,231,429	549.21	335.62	22,954,596	110.36	67.44	16.73
6,014,350	1,049.08	1,049.08	1,374,234	239.71	239.71	18.60
166,692,974	250.21	250.21	361,316,753	542.36	542.36	68.43
3,481,124,471	238.21	238.21	635,196,984	43.47	43.47	15.43
429,340,239	256.15	256.15	63,808,091	38.07	38.07	12.94
1,789,454,589	194.67	194.67	544,473,685	59.23	59.23	23.33
79,697,014	796.99	729.85	12,541,778	125.42	114.86	13.60
108,985,699	344.44	261.67	22,448,920	70.95	53.90	17.08

SOME STATISTICS OF CHURCH FINANCES

COMMUNION	Year	Full or* Confirmed Membership	Inclusive** Membership	TOTAL CONTRIBUTIONS Total Contributions	Per Capita Full or Confirmed Membership	Per Capita Inclusive Membership
The Anglican Church of Canada	1986	558,405	851,032	$171,054,228	$306.32	$201.00
Baptist Convention of Ontario and Quebec	1986	33,138	45,397	31,827,880	960.47	701.10
Baptist Union of Western Canada	1986	15,680	21,297	17,163,843	1,094.63	805.93
Brethren in Christ Church	1986	2,768	3,440	3,168.57	1,444.71	921.09
The Christian and Missionary Alliance in Canada	1986	22,843	59,733	45,628,272	1,913.70	763.87
Christian Church (Disciples of Christ) in Canada	1986	2,876	4,665	1,481,716	515.20	317.62
Church of the Nazarene	1986	10,034	10,054	8,636,189	860.70	858.98
Conference of Mennonites in Canada	1986	29,000	29,000	18,060,253	622.77	622.77
Congregational Christian Churches in Ontario, The Conference of	1986	278	278	190,305	684.55	684.55
Evangelical Church in Canada	1986	3,665	3,665	3,529,431	963.01	963.01
The Evangelical Covenant Church of Canada	1986	1,232	1,232	1,393,542	1,131.12	1,131.12
The Evangelical Lutheran Church in Canada**	1985	152,024	207,674	37,350,188	245.69	179.85
Foursquare Gospel Church of Canada	1986	2,391	2,391	3,470,632	1,451.54	1,451.54
Lutheran Church–Canada	1986	68,955	93,168	31,144,548	451.67	334.28
Mennonite Church (Canada)	1987	9,400	9,400	7,189,200	764.81	764.81
Moravian Church in America, Northern Province, Canadian District	1986	1,407	2,025	1,257,028	893.41	620.75
North American Baptist Conference	1986	17,301	17,301	20,121,924	1,163.05	1,163.05
Presbyterian Church in America , (Canada Section)	1986	550	1,000	765,000	1,390.91	765.00
The Presbyterian Church in Canada	1986	159,179	213,483	68,040,295	427.44	318.72
Reformed Church in Canada	1986	3,897	6,487	2,790,818	716.15	430.22
Reformed Episcopal Church	1986	212	369	122,435	577.52	331.80
Seventh-day Adventist Church in Canada	1986	35,992	35,992	38,455,408	1,068.45	1,069.45
Union d'Églises Baptistes Françaises au Canada	1986	1,091	1,091	573,520	525.68	525.68
United Baptist Convention of the Atlantic Provinces	1986	61,972	61,972	29,040,438	468.61	468.61
The United Church of Canada	1986	872,290	2,185,531	255,370,969	292.76	116.85
The Wesleyan Church	1986	4,698	4,961	7,455,945	1,587.05	1,502.91
Wisconsin Evangelical Lutheran Synod	1986	826	1,146	585,333	708.64	510.76

(a) Although most denominations reported Canadian dollars for this table, certain denominations reported U.S. dollars. In order to standardize these amounts, U.S. dollars were multiplied by 1.3736, a factor which represents the average differential in exchange rates in 1986; thus all totals are expressed in Canadian dollars.

SUMMARY STATISTICS

	Total Bodies	Full or* Confirmed Membership	Inclusive** Membership	TOTAL CONTRIBUTIONS Total Contributions	Per Capita Full or Confirmed Membership	Per Capita Inclusive Membership
United States Communions	44	42,158,242	45,699,735	$14,519,966,515	$344.42	$317.73
Canadian Communions(b)	27	2,073,104	3,873,784	805,867,911	388.72	208.03

*Full or Confirmed Membership refers to those with full, communicant, or confirmed status.

**Inclusive Membership refers to those who are full, communicant, or confirmed members, plus other members baptized, nonconfirmed, or noncommunicant.

(b)Shown in Canadian dollars.

—CANADIAN CHURCHES

CONGREGATIONAL FINANCES			BENEVOLENCES			
Total Congregational Contributions	Per Capita Full or Confirmed Membership	Per Capita Inclusive Membership	Total Benevolences	Per Capita Full or Confirmed Membership	Per Capita Inclusive Membership	Benevolences As a Percentage of Total Contributions
$127,764,943	$228.80	$150.13	$43,289,285	$ 77.52	$ 50.87	25.31%
27,527,653	830.70	606.38	4,300,227	129.77	94.72	13.51
13,906,933	886.92	653.00	3,256,910	207.71	152.93	18.98
2,452,838	886.14	713.03	715,733	258.57	208.06	22.59
36,292,830	1,522.16	607.58	9,335,442	391.54	156.29	20.46
1,289,978	448.53	276.52	191,738	66.67	41.10	12.94
7,933,942	790.71	789.13	702,247	69.99	69.85	8.13
9,759,643	336.54	336.54	8,300,610	286.23	286.23	45.96
141,570	509.24	509.24	48,735	175.31	175.31	25.61
2,704,256	737.86	737.86	825,175	225.15	225.15	23.38
1,077,939	874.95	874.95	315,603	256.17	256.17	22.65
29,895,456	196.65	143.95	7,454,732	49.04	35.90	19.96
3,363,861	1,406.88	1,406.88	106,771	44.66	44.66	3.08
23,970,550	347.63	257.28	7,173,998	104.04	77.00	23.03
4,461,500	474.63	474.63	2,727,700	290.18	290.18	37.94
1,142,957	812.34	564.42	114,071	81.07	56.33	9.07
14,237,311	822.92	822.92	5,844,613	340.13	340.13	29.24
450,000	818.18	450.00	315,000	572.73	315.00	41.18
58,425,662	367.04	273.68	9,614,633	60.40	45.04	14.13
2,303,903	591.20	355.16	486,915	124.95	75.06	17.45
103,435	487.90	280.31	19,000	89.62	51.49	15.52
9,791,492	272.05	272.05	28,663,916	796.40	796.40	74.54
490,000	449.13	449.13	83,520	76.55	76.55	14.56
21,502,383	346.97	346.97	7,538,055	121.64	121.64	25.96
212,429,897	243.53	97.20	42,941,072	49.23	19.65	16.82
6,247,107	1,329.74	1,259.24	1,208,838	257.31	243.67	16.21
460,145	557.08	401.52	125,188	151.56	109.24	21.39

OF CHURCH FINANCES

CONGREGATIONAL FINANCES			BENEVOLENCES			
Total Congregational Contributions	Per Capita Full or Confirmed Membership	Per Capita Inclusive Membership	Total Benevolences	Per Capita Full or Confirmed Membership	Per Capita Inclusive Membership	Benevolences As a Percentage of Total Contributions
$11,752,066,148	$278.76	$257.16	$2,767,900,367	$65.66	$60.57	19.06%
620,128,184	299.13	160.08	185,739,727	89.59	47.95	23.05

EFFECTS OF INFLATION ON PER CAPITA GIVING
1961–1986

Constant H. Jacquet, Jr.
Office of Research and Evaluation
National Council of Churches

Somewhere between 38 and 52 religious bodies have been able to supply annually complete financial data on total contributions received. Total contributions are the sum of all benevolences, plus all congregational finances. Representing roughly 20 percent of the total number of U.S. denominations and 30 percent of total U.S. membership reported to the *Yearbook of American and Canadian Churches*, giving to these bodies is approximately 40 percent of total church contributions in the U.S. in any given year.

At least four reasons why more denominations do not supply statistical data on church finanes are: 1) the desire to keep the information confidential, 2) a belief that there are biblical restrictions against this type of accounting, 3) a lack of adequate statistical programs in denominations to report accurate membership and financial data, and 4) denominational polities that do not require full reporting to a central office.

The fragmentary information currently received, however, provides a good sample that helps to determine what is happening in the area of U.S. church contributions. It should be remembered that these are aggregate data, and the experiences of individual denominations may vary from those presented here.

Organized religion, like other privately financed agencies, is, on the whole, struggling with powerful forces of inflation in the U.S. Although the dollar amounts of giving have increased from $69.00 per capita full member in 1961 to $344.42 in 1986, an increase of 399.2 percent in constant 1967 dollars, the increase is only from $77.01 in 1961 to $104.88 in 1986, an increase in real terms of only 36.2 percent, or slightly more than 1.4 percent a year on average. Therefore much education and action in the area of stewardship has been necessary to defend the financial structure of organized religion.

DENOMINATIONAL PER CAPITA FULL MEMBER CONTRIBUTIONS AND ADJUSTED TO 1967 DOLLARS, 1961–1986

Year	No. of Denoms.	Per Capita Full Member	Constant 1967 Dollars	Year	No. of Denoms.	Per Capita Full Member	Constant 1967 Dollars
1961	46	$69.00	$77.01	1974	44	$127.16	$86.09
1962	42	68.76	75.89	1975	43	138.54	85.94
1963	41	69.87	76.19	1976	43	149.07	87.43
1964	41	72.04	77.55	1977	45	159.33	87.78
1965	38	77.75	82.38	1978	42	176.37	90.26
1966		(Not Reported)		1979	44	197.44	90.82
1967		(Not Reported)		1980	40	213.41	86.47
1968	52	95.31	91.47	1981	45	239.71	88.00
1969	48	99.68	90.78	1982	40	261.95	90.60
1970	45	96.84	83.27	1983	40	278.67	93.39
1971	42	103.94	85.69	1984	39	300.40	96.56
1972	39	110.29	88.02	1985	42	321.77	99.87
1973	40	118.16	88.77	1986	44	344.42	104.88

3. SOME TRENDS AND DEVELOPMENTS

This section begins with "Religious Affiliation in Canada," followed by data from *The 1987 Official Catholic Directory*. "Trends in Seminary Enrollment, 1980–1987," concludes the section.

RELIGIOUS AFFILIATION IN CANADA

The Autumn 1987 issue of *Canadian Social Trends*, a quarterly journal of Statistics Canada (Jean Talon Bldg., Ottawa, Ontario K1A 0T6) contains the article "Religious Affiliation in Canada" by George A. Mori, an analyst with the Housing, Family, and Social Statistics Division of Statistics Canada. The article refers only to stated religious *preference* of Canadians, not to their actual *membership* in a religious denomination.

Mori observes that historically, most Canadians have been either Protestant or Catholic but that over the years a major change has occurred in the distribution of these two groups: "Through the late 1800s and the first few decades of this century, Protestants clearly outnumbered Catholics. In the last several decades, though, this has been reversed. The percentage of the population affiliated with a Protestant denomination fell from 54% in 1931 to just over 40% in 1981. The population affiliated with the Catholic Church increased from 41% to 47% between 1931 and 1961 and remained at that level in both 1971 and 1981."

The decline in the Protestant portion of the population, Mori believes, has been accounted for by decreases in the mainline Protestant groups. "In 1981, 35% of all Canadians were affiliated with either the Anglican, Baptist, Lutheran, Presbyterian, or United Church denominations. This, however, was down from 40% in 1971 and 49% in 1941." Between 1971 and 1981, the total number of persons affiliated with the Presbyterian Church fell 7%, the Anglican Church 4%, and the Lutheran 2%. The decline in the number affiliated with The United Church of Canada was less than 1%. Baptists, however, increased 4% over this decade.

"On the other hand," Mori notes, "the share of the population affiliated with Protestant denominations other than the mainline groups has increased. In 1981, these other Protestant denominations accounted for 6% of the Canadian population, up from 5% in 1971 and 3% in 1941." The fastest growing of these denominations has been the Pentecostal churches. In the 1971–1981 period, for example, the Pentecostal population recorded an increase of 54%, increasing from 220,000 to 339,000, Mori reports. [*Ed. Note:* It is interesting to observe the similarity in trends between the United States and Canada in religious preference, as well as in othr areas such as church attendance, financial contributions, and lower church affiliation in the western areas of the two countries. In the United States, the proportion of those preferring the Protestant faith, relative to the Roman Catholic, have declined, though Protestants remain heavily in the majority. Most of the Protestant decline is due to losses suffered by mainline bodies, offset to some degree by increases in preference for conservative and evangelical denominations such as the Pentecostal churches, certain Baptists groups, and others.]

Mori also points out that preferences for several smaller religious groups have declined. Over the period 1971–1981, Unitarian-Universalists have declined 31%; Doukhobors by 27%; Jehovah's Witnesses by 17%. "The decline in the number of Jehovah's Witnesses is particularly notable in that his group was among the fastest growing Christian denominations in Canada between 1941 and 1971. However, in the 1971–1981 period, the number of Canadians reporting affiliation with the Jehovah's Witnesses declined from 173,000 to 143,000."

In the 1961 census of population, less than 1% of Canadians reported no religious preference. By 1981 this grew to 7%, an increase from less than 100,000 persons in 1961 to 1.8 million in 1981. In 1981, however, only 11,000 reported themselves as agnostics and only 4,000 as atheists.

Other religious groupings in Canada include the Eastern Orthodox denominations, Eastern non-Christian religions, and Judaism, as well as small groups that do not fall into convenient religious categories. The Canadian census found that in 1981 these groupings accounted for almost one

million Canadians, about 4% of the total population. "The overall percentage of the population affiliated with these groups has been relatively stable most of this century," Mori notes.

"In 1981, there were 362,000 persons affiliated with the Christian Eastern Orthodox denominations. The vast majority of these, almost 90%, were Greek Orthodox. There were just over 300,000 persons affiliated with one of the Eastern non-Christian religions in 1981. The largest of these groups in Canada were Islam, Hinduism, Sikhism, and Buddhism. Also in 1984, there were 296,000 persons of the Jewish faith in Canada. They represented 1.3% of the total population, down slightly from 1.5% in 1951." Mori observes that the data show that "the number of followers of cults or sect religions in Canada appears to be minimal, compared to the overwhelming number of Canadians who subscribe to the Christian, Judaic, or Eastern non-Christian religions, or subscribe to no religion at all."

Since the 1981 Canadian census, a General Social Survey was conducted by Statistics Canada in 1985. Direct comparisons between these two surveys can be made, Statistics Canada says, only with caution. "Nevertheless," Mori writes, "several general trends are apparent." In the period 1981–1985, "the Roman Catholic population increased 3.5% while the number of persons affiliated with the mainline Protestant denominaions declined 3.0%. Persons reporting 'other' religions, a category which includes the smaller Protestant denominations and other Catholics, increased 13.3%." The percentage of the population age 15 years and over reporting no religious preference increased from 7% in 1981 to 10% in 1985.

Considerable variation in the religious composition of Canadian provinces is evident. In 1981, 88% of the people in Quebec were affiliated with the Roman Catholic Church; 53% were affiliated in New Brunswick, the only other province with a Catholic majority. Protestants made up more than half the total population in all other provinces in 1981, ranging from 51% in Prince Edward Island to 63% in Newfoundland. The following table shows the religious affiliation of Canadians in 1981, by province:

RELIGIOUS AFFILIATION OF THE POPULATION, BY PROVINCE, 1981

	Catholic	Protestant	Other religious groupings	No religious preference	Total
			%		
Newfoundland	36.3	62.6	0.1	1.0	100.0
Prince Edward Island	46.6	50.5	0.3	2.7	100.0
Nova Scotia	37.0	58.0	0.9	4.1	100.0
New Brunswick	53.9	42.9	0.4	2.9	100.0
Quebec	88.2	6.4	3.4	2.1	100.0
Ontario	35.6	51.8	5.4	7.2	100.0
Manitoba	31.5	56.6	4.4	7.5	100.0
Saskatchewan	32.4	58.3	3.1	6.3	100.0
Alberta	27.7	56.0	4.5	11.7	100.0
British Columbia	19.8	54.7	4.5	20.9	100.0
Canada	**47.3**	**41.2**	**4.1**	**7.4**	**100.0**

Source: Statistics Canada, Catalogue 92-912, *1981 Census of Canada, Population: Religion.*

Socio-demographic details in the 1981 census indicated that religious affiliation still reflects underlying social differences among Canadians as the following table shows:

SOCIO-DEMOGRAPHIC PROFILE OF SELECTED RELIGIOUS GROUPS, 1981

	Total population	Median age	Median years of schooling	Average income[1]	Unemployment rate[2]
	000s		$		%
Catholic	11,403	28.2	11.4	12,300	9.0
Protestant	9,915	31.6	12.0	13,200	5.8
Eastern Orthodox	362	33.8	10.8	12,400	5.7
Eastern Non-Christian	306	27.0	12.7	12,900	7.2
Jewish	296	35.1	13.3	19,500	5.3
Other groups	13	30.5	12.9	12,200	9.4
No religious preference	1,784	26.3	12.6	14,900	6.5
Total population[3]	**24,084**	**29.4**	**11.8**	**13,000**	**7.4**

1. Weighted 1980 average total income of population aged 15 and over with income.
2. Percentage of persons aged 15 and over in the labour force who were unemployed in the week prior to June 3, 1981.
3. Includes 5,500 persons not classified elsewhere.
Source: Statistics Canada, 1981 Census of Canada, unpublished data.

The above data indicate, among other things, that Protestants, on average, were older, had more median years of schooling, higher average incomes, and lower unemployment rates than Catholics. The average income of Catholics was among the lowest of all religious groups, and their unemployment rate was among the highest.

"Persons of the Jewish faith had the highest median age, the most schooling, the highest average income, and the lowest unemployment rate of any religious group," Mori observes.

The General Social Survey conducted in 1985 by Statistics Canada also discovered that "only 30% of Canadians with a stated religious preference attended a religious service or meeting on a weekly basis, while a further 17% did so at least once a month. On the other hand, more than one in five persons (21%) with a stated religion never attended a service or meeting.

"Among Baptists and Roman Catholics, around 40% attended a religious service at least once a week, while over half attended once a month. More than half of those affiliated with Eastern Orthodox denominations also attended a service at least monthly. In comparison, much smaller percentages of those affiliated with the Anglican and United Churches, as well as those of the Jewish faith attended religious services on a regular basis." It was pointed out that in the case of the Jewish statistics, this figure should be used with caution due to a higher sampling variability.

Comparing 1975 data from R. W. Bibby's "State of Collective Religiosity in Canada," *Canadian Review of Sociology and Anthropology* (16)1, 1979, with data from the 1985 General Social Survey, Mori concludes: "There has also been a decline in the frequency of religious attendance at religious services in the last decade. Between 1975 and 1985, the percentage reporting weekly attendance at religious services or meetings declined from 25% to 15% for members of the United Church, from 45% to 36% for Roman Catholics, and from 24% to 17% for Anglicans. On the other hand, there was little or no change in the frequency of attendance for Presbyterians, Lutherans, Baptists, and among persons of the Jewish faith."

THE 1987 OFFICIAL CATHOLIC DATA

Catholics in the 50 states, including all families in the defense forces both at home and abroad, and diplomatic and other services abroad, now number 52,893,217, according to *The Official Catholic Directory* for 1987 issued by P. J. Kenedy & Sons, Wilmette, Ill. The new total represents an increase over last year of 238,309.

Archdioceses and Dioceses

There are now 34 archdioceses in the United States with a Catholic population of 23,527,475, and 152 dioceses, recording a Catholic population of 29,365,742—for a total Catholic population of 52,893,217.

Los Angeles remains the largest archdiocese, with a Catholic population of 2,659,000, followed by Chicago with 2,350,000. Over one million are: Boston, 1,848,232; New York, 1,824,040; Detroit, 1,473,941; Philadelphia, 1,353,004; and Newark, 1,344,070. Brooklyn continues as the largest diocese with a Catholic population of 1,445,783, followed by Rockville Centre, reporting 1,333,487. In addition, eight archdioceses and six dioceses reported a Catholic population of over 1.5 million. Thirteen sees reported no change in Catholic population; 59 reflected decreases; and advances were reported by 113. The largest increases have been noted in Austin, 59,668; Galveston-Houston, 38,523 and St. Paul/Minneapolis, 35,276. The largest decreases were noted in Boston, 70,483 and Hartford, 45,886.

Hierarchy and Clergy

The 1986 *Directory* lists 391 members of the hierarchy—a decrease of 5 over the 396 listed a year ago.

A decrease of 3,801 brings the total of ordained priests to 53,382. There are now 34,471, or 684 fewer diocesan or secular priests, and 18,911 religious order priests, a decrease of 3,117. Permanent deacons increased 419 during the past year, to bring the current total to 7,981, for a total of 61,333 clergy. Professed religious personnel include 7,418 Brothers, a decrease of 11, and 112,489 Sisters, a decrease of 1,169.

	1956	*1966*	*1976*	*1987*
Priests	48,349	59,193	58,847	53,382
Deacons	. . .	. . .	. . .	7,981
Brothers	8,868	12,255	8,563	7,418
Sisters	159,545	181,421	130,995	112,489

The *Directory* reports a total of 19,546 Catholic parishes in the 50 states, up 416. Also listed are 3,185 missions, down 235.

Educational Institutions

There are a total of 9,657 separate educational institutions, 177 fewer than reported in 1985. Included are 76 diocesan seminaries; 163 religious order seminaries or novitiates and scholasticates; 238 colleges and universities; 850 diocesan and parish high schools; 558 private high schools; 7,485 parish elementary schools; and 287 private elementary schools. There are, in addition, 97 protective institutions, with 13,259 youths in attendance.

Teachers

Full-time teaching staffs of all educational institutions under Catholic auspices have decreased by 197 to a total of 170,486, comprising 3,738 priests; 199 scholastics; 2,265 Brothers; 26,574 Sisters; and 137,170 lay teachers. There are 498 fewer priests, 38 more scholastics, 226 fewer Brothers, 1,064 fewer Sisters, and 1,013 more lay teachers than a year ago.

Today lay teachers number 137,170 and represent 80.5 percent of all teachers in Catholic schools. There are 77,867 (74.6%) fewer Sisters teaching than the 104,441 recorded at their peak in 1964.

Seminaries and Seminarians

During 1986, there were in operation 14 fewer diocesan and 66 fewer religious order seminaries. The 76 diocesan seminaries report an enrollment of 5,138 seminarians, a decrease of 1,880; the 163 novitiates and scholasticates of the religious orders have 3,418 students, four fewer, indicating a total of 8,556 candidates for the priesthood, down 1,884 from a year ago.

Colleges and Students

The 238 Catholic colleges and universities, down five from the 243 reported in 1986, show an enrollment of 556,337, up 10,876.

Children in Catholic Schools

The number of full-time pupils in Catholic elementary and high schools decreased 90,860 during the past year. The 850 parish and diocesan high schools, seven fewer, report 449,815 pupils, a decrease of 6,168; the 558 private high schools, three fewer, report 304,899, a decrease of 5,862 in one year. Pupils in 7,485 parish elementary schools, down 79, now number 1,972,639, or 65,400 fewer, while students in the 287 private elementary schools now total 57,959, a decrease of 3,381 in 14 fewer schools.

Youth Under Religious Instruction

Religious instruction to children under Confraternity of Christian Doctrine schools and other classes, in 1987 accounted for 888,452 high school pupils, and 2,972,588 elementary students, for a total of 3,861,040 public school children receiving religious instruction, indicating a decrease of 73,806 pupils. There is an aggregate, including dependent children, of 7,215,948 American youth of all grades under Catholic instruction, a decrease of 148,911 over comparable figures for 1986.

Baptisms, Converts, Marriages

The 941,898 baptisms recorded show a decrease of 11,425 over 1986. The number of converts decreased by 7,293, to a total of 80,703.

Marriages recorded decreased by 5,860, to 342,440. During the same period, 430,352 Catholics died in the U.S., 16,470 fewer than in the previous year.

TRENDS IN SEMINARY ENROLLMENT 1980–1987

Seminary enrollment in ATS member schools has suffered a decline of 1% this year with an opening fall 1987 enrollment of 55,766. This is slightly greater than the overall decline last year of −0.6%. Excluding, however, the six new schools which were added in 1986, the decline for 1986 would have been −1.2%, slightly larger than the 1987 decline. This is the third straight year of a gradual decrease in enrollment, reversing a long-time trend of growth since 1970. Canadian member schools likewise experienced a decrease of −3.3% in overall enrollment. The same decline of −3.3% was found in the ordinary pre-ordination programs in the Canadian schools. The largest drop in the schools was found in the Northeast region (−6.6%). The Far West region experienced a decline of −3.6% and Canada, as noted above a decline of −3.3%. The only growth was that in the Great Lakes region which experienced an increase of +3.4%, all but 1% of which was accounted for by the first time reporting of a program which had been in existence for a number of years at one of the member schools. Except for the regions noted above, enrollment was stable across the country. The decline of enrollment in those programs which normally lead to ordained ministries was −3.1%, greater than the overall average of 1% for all programs. A trend which was noted last year, namely, a growth in the number of first year students, was again noted this year with a growth of +4%, up from 12,944 students to 13,459. Schools hope that this trend will continue and will be reflected eventually in overall statistics. The retention rate of students may be a greater concern in coming years.

TABLE 1
Autumn Enrollments in ATS Member Schools

	1980	*1982*	*1983*	*1984*	*1985*	*1986*	*1987*
Number of Schools	194	196	195	197	196	201	201
Total Enrollment	49,611	52,620	55,112	56,466	56,377	56,335	55,766
By Nation							
Canada	2,731	2,961	3,081	3,352	3,583	3,696	3,572
United States	46,880	49,659	52,031	53,114	52,794	52,639	52,194
By Membership							
Accredited	45,952	48,887	51,495	52,091	52,581	52,864	52,464
Not Accredited	3,659	3,733	3,617	4,375	3,796	3,471	3,302

The fall of 1987 experienced a fractional growth in Full-Time equivalent (FTE) enrollment of +0.1%. This follows a decline of −1.4% for the past year. The percentage of FTE (68.6%) in relation to total head-count was also up this year from 68.0% to 68.6%. This reverses a long-time trend of a declining ratio. Schools have been making a major effort to increase endowment dedicated to financial aid for students in order to free more students for full-time studies. Perhaps the impact of this effort is finally being felt. The trend to a lower percentage in the FTE enrollment has at least been arrested. But given a percentage of error in reporting, this slow-down is not enough in one year to constitute a reversal.

TABLE 2
Comparisons of Total Enrollment, 1978–1987
Total Number of Individuals and Their Full-time Equivalents

Year	Total Persons	% Change	FTE Enrollment	% Change	FTE % of Total Person Enrollment
1978	46,460		36,219		78.0%
1979	48,433	+4.2%	36,795	+1.6%	76.0%
1980	49,611	+2.4%	37,245	+1.2%	75.1%
1981	50,559	+1.9%	37,254	+0.02%	73.7%
1982	52,620	+4.1%	37,705	+1.2%	71.7%
1983	55,112	+4.7%	38,923	+3.3%	70.6%
1984	56,466	+2.5%	39,414	+1.3%	69.8%
1985	56,377	−0.16%	38,841	−1.5%	68.9%
1986	56,328	−0.09%	38,286	−1.4%	68.0%
1987	55,766	−1.0%	38,329	−1.1%	68.6%

Table 3 reports the increase in numbers and ratio of women seminary students for each year since 1972 when the collection of data was begun. Thirteen years ago women constituted only 10.2% of the total student population. This year they constituted 27% of the student group. The actual head count has grown by 446 or +3%. The average increase for the past six years was +4.6%. The growth for the current year (3%) is significant especially in light of the continuing decline in overall enrollment.

TABLE 3
Women Theological Students

	Number of Women	% Annual Increase	% Total Enrollment
1972	3,358		10.2%
1973	4,021	+19.7%	11.8%
1974	5,255	+30.7%	14.3%
1975	6,505	+23.8%	15.9%
1976	7,349	+13.0%	17.1%
1977	8,371	+13.9%	18.5%
1978	8,972	+ 7.2%	19.3%
1979	10,204	+13.7%	21.1%
1980	10,830	+ 6.1%	21.8%
1981	11,683	+ 7.9%	23.1%
1982	12,473	+ 6.8%	23.7%
1983	13,451	+ 7.8%	24.4%
1984	14,142	+ 5.1%	25.0%
1985	14,572	+ 3.0%	25.8%
1986	14,864	+ 2.0%	26.4%
1987	15,310	+ 3.0%	27.0%

TABLE 4
Black Student Enrollment

	Number of Black Students	% Annual Increase	% Total Enrollment
1970	808		2.6%
1971	908	+12.4%	2.8%
1972	1,061	+16.9%	3.2%
1973	1,210	+14.0%	3.6%
1974	1,246	+ 3.0%	3.4%
1975	1,365	+ 9.6%	3.3%
1976	1,524	+11.6%	3.5%
1977	1,759	+15.4%	3.9%
1978	1,919	+ 9.1%	4.1%
1979	2,043	+ 6.5%	4.2%
1980	2,205	+ 7.9%	4.4%
1981	2,371	+ 7.5%	4.7%
1982	2,576	+ 8.6%	4.9%
1983	2,881	+11.8%	5.2%
1984	2,917	+ 1.2%	5.2%
1985	3,046	+ 4.4%	5.4%
1986	3,277	+ 7.6%	5.8%
1987	3,379	+ 3.1%	6.0%

Table 4 provides data on the black student population in theological seminaries, which the Association has collected only since 1970. The total enrollment in 1987 rose by +3.1% (102 students), lower than last year's increase of +7.6%. If, however, the six new schools added in 1986 had been excluded from the calculations, the 1986 percentage of increase would have been +1.7%, less than this year's figure of +3.1%. The percentage of blacks in the total student body is now up to 6%, an encouraging growth but still small in proportion to the percentage of blacks in the total population. The average increase for the past six years was +6.1%. In light of the reported decline of black students in colleges across the country, there is reason for encouragement in the steady growth of black enrollment in theological schools.

Table 5 provides data on the enrollment of Hispanics in schools of theology. The increase in enrollment of +6.8% is encouraging in light of significant efforts on the part of many denominations to support this group in preparation for ministry and for advanced graduate level degrees. What is of even greater importance is the growth of +3% of candidates enrolled in programs ordinarily leading to ordained ministry. With this increase in numbers, the proportion of Hispanics in the total student body grew to 2.5%.

TABLE 5
Hispanic Student Enrollment

	Number of Hispanic Students	% Annual Increase	% Total Enrollment
1972	264		0.8%
1973	387	+46.8%	1.1%
1974	448	+15.8%	1.2%
1975	524	+17.0%	1.3%
1976	541	+ 3.2%	1.3%
1977	601	+11.1%	1.3%
1978	681	+13.3%	1.5%
1979	822	+20.7%	1.7%
1980	894	+ 8.8%	1.8%
1981	955	+ 6.8%	1.9%
1982	1,180	+23.6%	2.2%
1983	1,381	+17.0%	2.5%
1984	1,314	- 4.9%	2.3%
1985	1,454	+10.6%	2.6%
1986	1,297	-10.8%	2.3%
1987	1,385	+ 6.8%	2.5%

Table 6 provides data on the enrollment of persons of Pacific/Asian American ancestry. Though the numbers are quite small, they are already greater than thos of Hispanic students. The growth this year of +18% is substantial. With this Pacific/Asian Americans constitute 2.9% of the total student body.The determination of this group to provide an educated ministry is obvious in these statistics.

TABLE 6
Pacific/Asian American Students

	Number of Students	% Annual Increase	% Total Enrollment
1977	494		1.1%
1978	499	+ 1.0%	1.1%
1979	577	+15.6%	1.2%
1980	602	+ 4.3%	1.2%
1981	716	+18.9%	1.4%
1982	707	- 1.3%	1.3%
1983	779	+10.2%	1.4%
1984	1,130	+45.1%	2.0%
1985	1,195	+ 5.8%	2.1%
1986	1,393	+16.6%	2.5%
1987	1,645	+18.0%	2.9%

Full details regarding these enrollment data and other statistical information are available from the annual *Fact Book on Theological Education (1987-1988)* published by the Association of Theological Schools, P.O. Box 130, Vandalia, OH 45377.

4. SURVEYS OF RELIGION IN AMERICAN LIFE

In this section are three recently completed surveys which come from a variety of sources. The first is "Costs of Professional Parish Leadership: A Cross-Denominational Survey." This is followed by a roundup of selected Church Attendance and Other Polls. The last survey is "Value of New Construction of Religious Buildings," which has been a yearly report in the **Yearbook** for many years.

COSTS OF PROFESSIONAL PARISH LEADERSHIP: A CROSS-DENOMINATIONAL STUDY

Jackson W. Carroll,
Dean R. Hoge,
and Francis K. Scheets, O.S.C.*

Catholics and Protestants face difficult issues of ordained leadership. On the surface, the issues seem quite different, but in some ways, mirror images of each other. For Catholics, the core issue, already manifest in some parts of the country, is one of a priest shortage that will grow dramatically by the end of the century unless changes are made in key institutional policies regarding the priesthood. Careful estimates suggest that there will be a 40 percent decline in the number of diocesan priests between 1980 and 2000 (Schoenherr and Sorensen, 1982; Hoge, 1987), and if priests who are members of religious orders were counted, the decline would be even greater. The number of Catholic seminarians enrolled in the Theologate (the final four years before ordination) declined from 8,885 in 1965 to 4,063 in 1985, while the number of Catholics continued to grow. There were 5,137 Catholics per seminarian in 1965; twenty years later, there were 12,869 (Hoge, 1987:228-29). Thus the issue of providing professional leadership for Catholic parishes is a critical one, and Catholic leaders are exploring various options, including the growing use of deacons (usually unpaid) and full-time professionally trained lay ministers.

In contrast to the Catholic situation, Protestants—or more precisely, some mainline Protestant denominations—have experienced an oversupply (or at least a considerable "tightness" in the numbers) or ordained clergy (Carroll and Wilson, 1980; Roozen and Lummis, 1987). At the same time, these denominations have had a growing number of small parishes that are unable to afford full-time ordained leadership and, in some instances, unable to attract ordained leadership, full- or part-time. Lyle Schaller (1987:8) reports that in The United Methodist Church, one of the denominations we examine in this study, 9,741 of its congregations in 1974 had an average Sunday worship attendance of 35 or fewer persons (Schaller's definition of a small congregation). Ten years later, in spite of closing or merging approximately 1,500 congregations, the number of small congregations grew to 10,127. He notes further that fewer than one-third of United Methodist congregations in the United States presently have a full-time resident pastor who does not serve any other churches, does not have any other appointment, does not attend school on a part-time basis, and is not officially retired. While we do not have entirely comparable data on the other two Protestant denominations included in our study, the situation is not too far different. Approximately 7 percent of Lutheran Church in America congregations have an average worship attendance of fewer than 35, and 37 percent have an average attendance of fewer than 100 (Schaller:8). A recent study of Episcopal theological education estimated that approximately 38 percent of Episcopal parishes had fewer than 100 communicant members (Roozen and Lummis 1987), which would probably translate to a worship attendance of approximately 35. In the three denominations, and in

*Jackson W. Carroll, Ph.D., is vice-president and professor of religion and society, Hartford Seminary; Dean R. Hoge, Ph.D., is professor of sociology, Catholic University; Francis K. Scheets, Ph.D., is a Crosier Father and specialist in church planning and management information.

other Protestant denominations as well, the question not only is one of how to deploy available ordained clergy in congregations that can afford to support them, but it is also how to provide trained leadership for this growing number of congregations that cannot afford full-time, ordained clergy.

Thus while the respective situations for Catholics and Protestants seems manifestly different, common elements exist. Both must develop alternatives to the use of full-time, ordained clergy in meeting parish leadership needs. Also, the problems they face have cost implications in finances and effectiveness. What does it cost to have a full-time, ordained clergyperson in a parish—not just in cash salary but in total compensation? What do part-time clergy cost? What, also, are the costs of using paid lay professional staff in place of, or as a supplement for, ordained leadership? How do laity perceive the various alternative forms of parish leadership in terms of desirability and effectiveness?

The research we report here aims to provide information about these questions. Our purpose has been to gather data about the financial costs and perceptions of desirability of various patterns of professional leadership, ordained and lay, in Catholic and Protestant parishes or congregations.[1] Protestant denominations studied include The Episcopal Church, Lutheran Church in America (before its recent merger), and The United Methodist Church. Episcopal and Lutheran denominations, like the Catholic, have strong sacramental traditions; all four denominations are episcopal in polity; and United Methodist and Catholic bishops function somewhat similarly in assigning pastors to parishes. Here we report some of our findings. A full report will be available approximately mid-year 1988. The Lilly Endowment, Inc., has generously provided funding for our research.

Methods and Data

We gathered data for the study from Catholic and Protestant parishes in a randomly selected Metropolitan Statistical Area (MSA) in each of eight regions across the country. (We combined the Rocky Mountain and North Central regions because of relatively sparse population). The eight MSAs are: Nashua, NH; Trenton, NJ; Orlando, FL; Mobile, AL; Dallas, TX; Cleveland, OH; Colorado Springs, CO; and Bremerton, WA.

We contacted the denominational heads of the four communions in each of the eight sites. With their assistance, we enlisted in each site 26 parishes representing differing staffing patterns. There are eight Catholic parishes in each location: usually three with more than one full-time priest, three with only one full-time priest, and two with no full-time priest. For each of the three Protestant denominations, we usually selected two parishes in each of the staffing categories. (There was some variation due to availability in each region.) We then enlisted and trained on-site researchers in each region to visit the parishes, secure the relevant financial information (some of which is not available in published statistics), and distribute questionnaires to members of the lay governing boards.

Financial data included all costs associated with ordained and lay professional leadership, both direct and indirect, including housing costs. The questionnaire dealt with attitudes about various patterns of leadership, ordained and lay professional. We were especially interested in openness to alternatives to full-time ordained leaders and to perceptions about leader effectiveness. We did not concern ourselves in the study with unpaid deacons, since we were primarily interested in leaders who are paid for their services. We also secured relevant cost information at the middle and national judicatory levels. This included monies expended for such things as support for theological seminaries, clergy continuing education, and various other forms of counseling and support costs related to parish leadership, whether for clergy or professionally trained laity.

Of the 208 parishes invited to participate, 201 (97%) agreed to cooperate. We also received 1,829 completed surveys of the 2,209 that were mailed to lay governing board members of the parishes, for an 83 percent return, evenly distributed across the four denominations.

As we present the findings, we would caution the reader that *neither the financial nor the attitudinal data come from a true*

1. While we recognize that the words *parish* and *congregation* have different meanings in Catholic and Protestant usage, we use them interchangeably here to designate local religious organizations which gather for worship, fellowship, and various types of programs.

random sample of all U.S. Catholic or Protestant parishes. Due to difficulties of securing cooperation, we were unable to study a true random sample. In some places, probable uncooperative parishes were never invited. We believe, nevertheless, that the parishes we chose for study are not atypical, that they adequately reflect regional variations and differing staffing patterns, and that our data provide accurate information about costs and perceived effectiveness of ministry professionals in these parishes. While one cannot extrapolate the findings to all parishes as if they came from a true random sample, it is possible, we believe, to generalize from them with appropriate caution. Here we report some of our findings, both financial and attitudinal, and reflect briefly on their implications.

Selected Findings About Compensation Patterns

In Table 1, we summarize basic findings regarding compensation for *full-time* ordained clergy in each denomination. Readers should note that full-time clergy in congregations designated as having no full-time ordained minister are those who receive *all* their compensation from church sources, though only part comes from the parish we studied. The tables include costs only at the parish level. Later, we note additional costs contributed to the support of clergy or lay professional leadership by regional or national judicatories. The first subtable shows a weighted national average for all clergy in each denomination; the other subtables break down the findings by denomination and staffing pattern.[2]

Total compensation includes the cost of housing and other allowances and benefits paid by the congregation. The dollar income reflects actual cash salary received, plus fees for weddings, funerals, etc., received during a typical year. For housing costs, we secured estimates of the fair rental value of parsonages and rectories, if the parish or congregation provided them, and other housing expenses, including food and housekeeping expenses (usually for Catholic priests), if the parish provided them in addition to the clergy's cash salary. Allowances include automobile expenses, continuing-education fees, conference participation, and the purchase of books and journals. Benefits include pension, Social Security, and insurance payments made by the parish. The final column shows the total compensation divided by the number of households in the parish to get an average figure for compensation per household.

The average dollar salary paid full-time clergy (Table 1) in the three Protestant denominations is not substantially different: between $20,833 and $22,174. Catholic priests, however, receive considerably less: $7,525 on average, or just over one-third that of Protestants. When we add other sources of compensation—housing, travel, continuing education, health care and retirement benefits—the total compensation for all denominations is considerably higher. Catholic priests still receive less total compensation ($26,376 on average) than their Protestant counterparts. Among the three Protestant groups, Episcopal priests receive the highest average total compensation ($45,005), followed by Lutherans ($39,059) and United Methodists ($35,308). Of the four denominations, housing for Catholic priests is most costly, while retirement benefits for Protestant clergy are substantially higher than for priests.

In the breakdowns by parish-staffing type for each denomination, the average total compensation for full-time Episcopal clergy in parishes with two or more ordained priests is almost twice that of Catholic priests in similar parishes and substantially greater than for Lutherans or United Methodists.[3] These differences are primarily the result of substantially higher health and retirement benefits for Episcopal clergy. The actual dollar income of the three Protestant groups is close, with Lutherans making slightly less than the other two.

In parishes with one full-time ordained person, Catholic clergy still lag considerably behind their Protestant counterparts in total compensation. United Methodists in these parishes receive more than $5,000 less in

2. As noted above, our sample of parishes was divided into three types (those with more than one full-time clergy; those with one full-time clergy; those with less than one full-time clergy), and all financial data were gathered within each type. An estimate of the overall national situation in each denomination needs to be based on weighted figures, in which the correct proportions of each type in each denomination are used. The overall or national denominational figures in this article are weighted data based on the best available information for each denomination.

3. Note that the figure is the *average* cost of full-time ordained clergy in multiple-staff parishes. Full-time senior pastors would cost more; full-time associates and assistants would cost less.

total compensation than either Episcopal or Lutheran clergy. Cash salary in the three groups is similar.

When we look at parishes with no full-time ordained pastor, the Catholic Protestant differences continue. Catholic priests (recall that we include only those whose full salaries come from church sources) receive an average total compensation of just under $20,000. Total compensation for Protestant clergy varies between $28,976 for Lutherans and $31,636 for United Methodists. The actual cash salary for Catholic priests in these parishes averages only $5,749, as compared with approximately $20,000 for each of the three Protestant groups.

Look, finally, at the last column of Table 1—the average compensation per household. Catholics, whose parishes are typically much larger than Protestant congregations, pay substantially less per household ($28) for clergy leadership than do Protestants. Overall, Lutherans pay the most ($342). The subtables show a substantial size penalty for parishes with less than a full-time ordained minister (typically, small parishes). The per-household contribution for ordained leadership rises sharply in these churches. The Episcopal figure ($1,590 per household) is especially high in comparison to the other denominations and more than ten times greater than Episcopal parishes with two or more ordained persons. It may be accidentally higher, since it is based on only ten cases.

Table 2 reports additional costs of clergy leadership borne by the regional or national judicatories. While some of the money spent on clergy leadership at the judicatory level comes from assessments to local parishes, we excluded these costs in the figures in Table 1. Of the four communions, United Methodist judicatories contribute most for clergy support—approximately $3,747 per clergy per year. That denomination also contributes $583 per clergy annually for support of theological seminaries. These figures reflect in large part the assessment (Ministerial Education Fund) levied by Methodists on each congregation for basic and continuing theological education.[4] They also bring the total costs of full-time leadership for United Methodists (Tables 1 and 2 combined) more in line with the other two Protestant denominations.

Table 3 reports compensation data for full-time lay professionals, broken down first by denomination, second by type of parish staffing pattern and denomination, and third by type of position, regardless of denomination. Average dollar income overall varies from $13,531 for Episcopalians to $18,632 for United Methodists. Total compensation follows the same pattern. When we compare the dollar income for full-time Protestant lay professionals with full-time ordained clergy (Tables 1 and 3), lay professionals receive less, ranging from almost $10,000 for Episcopalians to $4,000 less for United Methodists. The total compensation gap, however, is substantially greater. For Catholics the difference is smaller, approximately $5,000.

The second subtable of Table 3 breaks down full-time lay professional compensation by denomination and type of staffing pattern. For the three Protestant denominations, compensation is highest for those lay professionals in parishes with two or more ordained clergy—usually parishes with larger memberships. There are no lay professionals in the sample Protestant parishes with less than one full-time ordained pastor. For Catholics, there are two cases. Two parishes in the study are "priestless" and served by lay professionals—in this case by Sisters. A priest relates to the parish on a part-time basis, but the lay professionals carry out the day-to-day work of the parish. The Sisters receive considerably less dollar income than lay professionals in larger parishes, and somewhat less total compensation.

In the final subtable of Table 3, we report average compensation for lay professionals by position, regardless of denomination. The position titles are mostly self-explanatory, with the possible exception of Administrative Assistant, which involves parish business and property management, and Pastoral Associate, which includes such responsibilities as parish visitation and outreach, and coordination of lay volunteers. In the parishes we studied, Music Directors, on average, received the highest dollar income and total compensation, followed by Administrative Assistants and Youth Directors. Organists and Pastoral Associates received the lowest income and

4. Readers should note that the denomination uses a portion of this assessment for various overhead costs related to the support of ordained clergy, which may inflate the figure to some degree when compared with the other denominations.

total compensation. Whether the higher income paid Youth Directors than Christian Education Directors is an artifact of our sample or reflects the actual situation nationally is impossible to say.

Selected Findings for Attitudes About Professional Leadership

Space prohibits presenting summary tables or detailed findings regarding attitudes about various forms of professional leadership. Generally, three things stand out.

1. The majority sentiment in all four traditions is a desire for ordained ministers rather than professionally trained lay leadership. Approximately 60 percent in each denomination express strong or moderate agreement that members' morale in their parish or congregation would be adversely affected, were they not able to secure a full-time, ordained pastor. This is especially the case, as one might imagine, in parishes that already have at least one full-time ordained person; however, it is true for approximately 40 or more percent in parishes with less than a full-time clergyperson. Also, except for Lutherans (52 percent), over 60 percent of all respondents agree that the average lay person responds best to ordained leadership. Even in parishes with less than a full-time clergy—parishes most likely to have a lay rather than an ordained professional-over half the respondents agree with this statement.

When asked to choose among several options for ministry leadership, if they could not afford a full-time ordained person, a substantial majority (over 80 percent in most instances), preferred some form of ordained, part-time leadership to either full- or part-time trained lay leadership. In a similar vein, we also asked the three Protestant groups to express their feelings about "tent-making," or nonstipendiary clergy, whose principal income derives from nonchurch sources. There is little enthusiasm for this pattern among any Protestant laity. Less than 7 percent thought it an exciting development; and between one-fourth and one-third thought it should be encouraged, but not generally.

We note finally that many lay Catholics showed, in written comments, their preference for opening the ordained ministry to married persons and women as a means of ensuring ordained leadership in the face of the shortage of priests. As one lay woman expressed it: "I feel I would not be satisfied with my religion anymore if it gets to a point where only lay people are involved [in parish leadership] or more involved than the priest." They are not, however, asking for a priest-dominated church; rather, they are expressing their preference for ordained leadership.

Overall, therefore, the data show that the majority sentiment among lay governing-board members is for some form of ordained leadership, full- or part-time, but preferably not nonstipendiary.

2. In spite of the preference for ordained leadership, Catholics are less "hung up" about ordained leadership for a variety of parish ministry tasks than are Protestants. This came as something of a surprise. Three-fourths of the Catholic lay leaders, in contrast to approximately half the Protestants, believe that "most of the tasks currently done by ordained pastors can be done equally well by lay persons with special competence for the task." In another question, we listed some functions of parish leadership such as preaching, conducting a funeral, counseling, and so forth. (The list did not include celebration of the sacraments, which is restricted to ordained clergy in all the denominations.) We asked respondents to indicate for each function, whether they prefer that it be done by an ordained or a lay person, or whether it does not matter. Overall, Protestants are much more likely to prefer an ordained person for most of the functions. Catholics, on the other hand, have a strong desire for an ordained person for only one of the listed functions: conducting a funeral (81 percent prefer a priest). Just over half the Catholics, but three-fourths or more Protestants, prefer that ordained clergy preach. About equal numbers of Catholics and Protestants (approximately half) prefer an ordained person to counsel with them and visit them in the hospital. Only a fourth of Catholics, but almost two-thirds of Protestants, prefer an ordained person to teach confirmation classes. For other functions listed (leading pastoral prayers, reading lessons, teaching adult-education classes), Protestants and Catholics, for the most part, say it does not matter. Only for managing the organizational affairs of the parish is there, for Catholics and Lutherans, slightly more

sentiment for a lay than an ordained leader. Episcopalians and United Methodists, by a small margin, still prefer clergy leadership in parish management.

3. While lay governing-board members prefer ordained leaders for their parishes, they express considerable concern over ordained leaders' effectiveness in various tasks of ministry. We listed twelve leadership tasks and asked how important they think each task is and how effective they judge their current staff to be in carrying out the tasks. While there is a considerable gap between ratings of importance and effectiveness on most tasks within most denominations, Catholic laity are especially critical in rating their parish staff's effectiveness. For preaching, liturgical leadership, pastoral counseling, directing religious education, parish evangelization, and parish planning, the gap between importance and effectiveness ranges from 30 to 40 percent. For the three Protestant groups, the gap between importance and effectiveness ratings for most of the tasks is somewhat smaller, yet it usually ranges between 20 and 30 percent.

For both Protestants and Catholics, the greatest difference between importance and effectiveness ratings is in "deepening parishioners' spiritual lives." The difference is over 60 percent for Catholics, almost 50 percent for Episcopalians and United Methodists, and 42 percent for Lutherans. There is apparently considerable desire for a deeper spiritual experience than lay leaders are presently finding in their church participation.

Some Concluding Observations

We will not attempt to summarize the findings we have reported here. Rather, we conclude with four observations about the findings.

1. Our salary data confirm what other research has shown: Clergy and full-time lay professional salaries, especially in cash income, are low relative to other professions. Without going into detail, we note several comparisons. The average 1985 cash salary for secondary school teachers was $24,300; for college professors (all ranks and disciplines), $33,400. Social workers with a Master's degree earned $27,700, and general practitioners (the lowest-earning M.D.s) earned an average of $68,600 (1984 figure).[5] Catholic priests, in particular, in our study, receive significantly lower dollar income than any of the professions noted. Our findings for total clergy compensation show, however, that many clergy (but not lay professionals) receive substantial compensation beyond their salaries. This improves the picture to some extent, although clergy compensation still seems somewhat low, given the lengthy preparation required for ordination. Even when we consider total compensation, Catholic priests receive only slightly more compensation than the cash salary of secondary school teachers, the lowest paid of the professions we compared. It is true that neither clergy nor lay professionals enter the ministry (ordained or lay) on the basis of rational calculation about potential earnings. It would be surprising, however, if compensation considerations did not play some role, however slight, in the decision.

2. The use of full-time lay professionals by Catholics in nonsacramental leadership roles will cost slightly less, in total compensation, than the use of full-time priests. For most Protestants, use of part-time ordained clergy in small parishes appears to be slightly less costly than full-time lay professionals, although the potential gain in the range of services a full-time lay professional might provide, in contrast to a part-time ordained leader, merits consideration.

3. The clear preference among lay leaders for ordained clergy, even part-time, over lay professionals as primary parish leaders suggests that a major educational task is necessary if lay professionals are to be so deployed. On this score, Catholics face a less serious educational task than Protestants. As we noted, Catholic laity seem more open to lay professionals undertaking many parish ministry tasks than are Protestants. Still, for all groups, there is strong preference for ordained leadership.

4. We simply reiterate our finding that lay leaders are critical of the effectiveness of their ordained leaders, even though they prefer ordained over lay leadership. This obviously has implications for candidate selection, basic seminary training, and

5. Data for secondary school teachers, college professors and M.D.s are from the *Statistical Abstract of the United States, 1986* (U.S. Census, 1986). Social work salary data were supplied by the National Association of Social Workers.

continuing education of clergy. It is also interesting to speculate about the relation between the perceived low clergy effectiveness and the compensation they receive. Would clergy compensation be higher if the parishes thought they were getting more effective leadership by their clergy? Or, conversely, would an increase in clergy compensation attract persons of greater competence into the ministry? Such issues are clearly matters of speculation and beyond the scope of our study.

References

Carroll, Jackson W., and Robert L. Wilson
1980 *Too Many Pastors? The Clergy Job Market.* New York: Pilgrim Press.

Census, U.S. Bureau of the
1986 *Statistical Abstract of the United States: 1986.* Washington, D.C.: U.S. Government Printing Office.

Hoge, Dean
1987 *Future of Catholic Leadership: Responses to the Priest Shortage.* Kansas City: Sheed & Ward.

Roozen, David A., and Adair T. Lummis
1987 *Leadership and Theological Education in The Episcopal Church.* Hartford: Hartford Seminary Center for Social and Religious Research.

Schaller, Lyle
1987 "UMC: What's the Future of the Small-church Denomination?" *Circuit Rider* 11(Dec-Jan):8-10.

Schoenherr, Richard, and Annemette Sorensen
1982 "Social Change in Religious Organizations: Consequences of Clergy Decline in the U.S. Catholic Church." *Sociological Analysis* 43(Spring):23-52.

TABLE 1: Average Total Compensation, Income, Housing, Allowances & Benefits: Full-Time Ordained Clergy by Denomination

	Number Persons	Total Compensation	Dollar Income	Housing Rent	Travel	Education	Retirement	Health	Compensation per household
WEIGHTED NATIONAL AVERAGE									
Roman Catholic	98	26,376	7,526	12,767	3,169	535	1,011	1,369	28
Episcopal	58	45,005	22,174	10,543	2,937	765	5,598	2,988	201
Lutheran	51	39,059	21,688	8,548	3,000	544	3,629	1,649	342
United Methodist	59	35,308	20,833	6,717	2,822	473	3,018	1,444	268
	328								
ROMAN CATHOLIC									
Two or More Clergy	69	25,041	7,243	11,532	3,410	498	1,026	1,332	15
One Full-time Clergy	25	28,201	7,917	14,405	2,887	584	998	1,410	40
No Full-time Clergy	4	19,464	5,749	8,633	2,346	375	748	1,613	115
EPISCOPAL									
Two or more Clergy	37	48,707	23,908	10,781	3,443	1,063	6,429	3,083	116
One Full-time Clergy	19	43,672	21,473	10,562	2,726	659	5,304	2,957	280
No Full-time Clergy	2	30,996	20,938	2,358	3,000	200	2,100	2,400	866
LUTHERAN									
Two or More Clergy	27	40,094	21,691	9,500	2,973	636	3,745	1,549	127
One Full-time Clergy	22	42,795	22,725	10,485	3,169	569	4,275	1,572	406
No Full-time Clergy	2	28,976	19,399	2,575	2,677	325	2,000	2,000	375
UNITED METHODIST									
Two or More Clergy	41	39,997	23,154	8,289	2,843	575	3,440	1,676	66
One Full-time Clergy	16	37,630	20,887	8,168	2,609	552	3,898	1,516	235
No Full-time Clergy	2	31,636	19,961	4,900	3,000	369	2,106	1,300	354

TABLE 2: Denominational Contributions to Clergy Support

PASTORAL SUPPORT PROGRAMS

	Personal		*Career*	*Insurance*		*Other*	*Support*	*Seminary*
	Personal Counseling	Continuing Education	Assistance	Personal Medical	Retirement		COST PER CLERGY	Theological Education
NATIONAL AVERAGE:								
Roman Catholic	290	303	9	366	440	19	1,428	1,039
Episcopal	44	60	74	457	78	654	1,366	355
Lutheran	99	40	27	12	55	262	495	508
Methodist	57	78	58	1,162	2,104	231	3,747	583

TABLE 3: Average Total Compensation & Housings, Allowances & Benefits: Full Time Lay Professionals by Denomination

	Number	Total Compensation	Dollar Income	Housing/ FICA	Allowances Travel	Allowances Education	Benefits Retirement	Benefits Health	Compensation Per Hsld
NATIONAL AVERAGE:									
Roman Catholic	91	$18,527	$14,426	$1,719	$514	$293	611	966	14
Episcopal	31	16,754	13,531	1,207	283	78	376	1,279	49
Lutheran	17	19,462	15,977	1,645	735	315	318	472	62
United Methodist	22	23,246	18,632	2,522	165	251	736	940	30
	161								
ROMAN CATHOLIC:									
Two or More Clergy	70	18,442	14,306	1,651	629	236	601	1,019	11
One Full-time Clergy	19	19,195	15,437	1,732	18	507	675	826	24
No Full-time Clergy	2	15,140	8,900	3,989	1,200	240	380	431	32
EPISCOPAL:									
Two or More Clergy	22	18,168	14,518	1,464	380	51	342	1,413	48
One Full-time Clergy	9	13,298	11,119	579	47	144	458	951	50
No Full-time Clergy									
LUTHERAN:									
Two or More Clergy	10	21,147	18,443	906	660	204	428	506	64
One Full-time Clergy	7	17,055	12,454	2,700	842	474	161	424	60
No Full-time Clergy									
METHODIST:									
Two or More Clergy	19	23,578	18,982	2,335	171	249	853	988	24
One Full-time Clergy	3	21,144	16,416	3,696	133	266		633	64
No Full-time Clergy									
NATIONAL AVERAGE:									
Christian Ed. Director	39	18,937	14,884	2,582	584	887			
Youth Director	20	20,442	16,404	2,466	514	1,058			
Worship Director	5	20,404	14,738	4,126	635	905			
Music Director	17	22,653	18,510	1,995	776	1,372			
Organist	7	14,051	12,013	1,084	428	526			
Administrative Assistant	34	19,668	16,745	1,387	524	1,012			
Pastoral Associate	18	17,148	11,856	3,942	443	907			
Other	21	16,065	11,896	2,794	505	870			
	161								

CHURCH ATTENDANCE AND OTHER POLLS

Four adults in every ten (40%) attended church or synagogue in a typical week in 1986, according to three in-person surveys conducted in more than 300 scientifically selected localities across the nation, and two telephone surveys during five selected weeks. A total of 6,633 adults, 18 years of age and older, were interviewed.

The findings of these surveys were reported in *Religion in America*, The Gallup Report, April 1987, Report No. 259 (P.O. Box 628, Princeton, NJ 08542, $25).

Gallup notes that "Churchgoing has remained remarkably constant since 1969 after having declined from the high point of 49 percent recorded in 1955 and 1958."

Responding to the question *"Did you, yourself, happen to attend church or synagogue during the last seven days?"* 6,633 adults responded in the following manner:

CHURCH/SYNAGOGUE ATTENDANCE
1986

NATIONAL	40%
Men	33
Women	46
Protestants	41
Catholics	49
Jews	20
18–24 years	33
25–29	33
30–49	39
50–64	47
65 & older	49
East	39
Midwest	42
South	43
West	35
College graduates	42
College incomplete	41
High school graduates	40
Not H.S. graduates	38
Whites	40
Blacks	43
Hispanics	46

Denominational Preferences of Americans

"The percentage of adults who give their denominational preferences as Methodist, Presbyterian, or Episcopalian has leveled off in the last few years after sharp declines in the 1970s and 1960s" according to a report in *PRRC emerging trends*, Vol. 9, No. 2, Feb. 1987 (Princeton Religion Research Center, PO.Box 310, 53 Bank St., Princeton, NJ 08542).

In the table below, the data indicate that those having a Baptist preference have shown little change over the period 1967–86, whereas those in the Methodist and Episcopal group have fallen about one-third. Presbyterians have declined by two-thirds and Lutherans by a little more than one-quarter.

Gallup points out that "It is important to bear in mind that the annual Gallup audits focus on *preference* and not *membership*."

Protestant Church Preferences

	Baptist	Methodist	Lutheran	Presbyterian	Episcopalian
	%	%	%	%	%
1986	20	9	5	2	2
1985	20	10	6	2	2
1984	20	9	7	2	3
1983	21	10	7	3	2
1982	19	10	6	4	2
1981	19	10	6	4	2
1980	19	10	6	4	2
1979	19	11	6	4	2
1978	19	11	6	4	2
1976	21	11	7	5	3
1975	20	11	7	5	3
1974	21	14	7	6	3
1969	20	14	7	6	3
1967	21	14	7	6	3

Little Change in Major Faiths

Gallup's 1986 audit shows little change in recent years in the relative strength of major faiths in the country with 59 percent giving their religious preference as Protestant, 27 percent as Roman Catholic, 2 percent as Jewish, and 2 percent indicating their religious preference to be the Church of Jesus Christ of Latter Day Saints (Mormon). The 1986 figures are based on in-person interviews with 8,203 adults, 18 and older, conducted in more than 300 scientifically selected localities across the nation.

Responses to the question "*What is your religious preference—Protestant, Roman Catholic, Jewish, Mormon, or an Orthodox Church such as Greek or Russian Orthodox Church?*" produced the following results:

Religious Preferences

Protestant	59%
Roman Catholic	27
Jewish	2
Mormon (The Church of Jesus Christ of Latter-day Saints)	2
Orthodox Church	*
Other	2
None	9

*Less than one percent.

Interviewing on religious preference began in 1947, and over the four-decade period there have been some significant changes in religious preference. The Protestant category declined from 69 percent to 59, and the Roman Catholic increased from 20 to 27 percent. In the table below, Mormon and Orthodox churches are omitted because of insufficient historical data and are included under the "other" category, Gallup notes.

Religious Preferences
-Yearly-

	Protestant	Catholic	Jewish	Otner	None
	%	%	%	%	%
1986	59	27	2	4	8
1985	57	28	2	4	9
1984	57	28	2	4	9
1983	56	29	2	4	9
1982	57	29	2	4	8
1981	59	28	2	4	7
1980	61	28	2	2	7
1979	59	29	2	2	8
1977-78	60	29	2	1	8
1976	61	27	2	4	6
1975	62	27	2	4	6
-By 5-year periods-					
1972	63	26	2	4	5
1967	67	25	3	3	2
1962	70	23	3	2	2
1957	66	26	3	1	3
1952	67	25	4	1	2
1947	69	20	5	1	6

VALUE OF NEW CONSTRUCTION OF RELIGIOUS BUILDINGS IN CURRENT AND CONSTANT 1982 DOLLARS
(In Millions of Dollars)

Year	Current Dollars	1982 Dollars	Year	Current Dollars	1982 Dollars
1964	$ 992	$3,605	1975	$ 867	$1,543
1965	1,201	4,220	1976	956	1,631
1966	1,145	3,869	1977	1,046	1,659
1967	1,063	3,491	1978	1,248	1,779
1968	1,079	3,336	1979	1,548	1,996
1969	989	2,827	1980	1,637	1,884
1970	929	2,488	1981	1,665	1,746
1971	813	2,004	1982	1,543	1,541
1972	845	1,947	1983	1,780	1,712
1973	814	1,734	1984	2,132	1,968
1974	918	1,707	1985	2,409	2,161
			1986	2,676	2,345

Source: U. S. Department of Commerce, *Annual Value of New Construction Put in Place in the United States: 1982 to 1986*, "Current Construction Reports, C-30, Value of New Construction Put in Place," Table 1.

In constant 1982 dollars the peak year for the value of new construction of religious buildings was 1965, when the value in real terms was almost twice that of 1985. The amount expended in 1986, however, was higher than for any year since 1970.